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Life and labors of elder
Zelotes Grenell



Zelotes Grenett

LIFE AND LABORS

OF

ELDER ZELOTES GRENELL:

FOR SIXTY-FOUR YEARS AN EMINENTLY SUCCESSFUL

BAPTIST MINISTER.

1818—1882.

BY
L. O. GRENELLE.

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BAPTIST ASSOCIATION.

1885.

DEDICATION.

TO MRS. ELIZA GRENELL,

The surviving widow of the departed,

WHO SO FAITHFULLY WALKED BY HIS SIDE FOR FORTY-SEVEN YEARS,

WHO SO PATIENTLY ADMINISTERED TO HIS WANTS IN SICKNESS,

AND SO TENDERLY CHERISHES HIS MEMORY,

THIS WORK IS RESPECTFULLY DEDICATED

BY THE AUTHOR.

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INTRODUCTION.

The North New Jersey Baptist Association at its Fifty-first Anniversary, held with the Echo Lake Baptist Church, June 11th and 12th, 1884, adopted the following: (Item 51 of minutes.)

“Resolved, That Brother Levi O. Grenelle be encouraged to prepare and publish a small volume in memory of his revered father and our beloved brother, Rev. Zelotes Grenell; and that a committee of three be appointed to co-operate with him in this work and to secure advanced subscriptions.”

In compliance with this action, the writer has undertaken the present effort. It would be unbecoming in him as a son of an honored father and member of the Association that wishes to honor his memory for the work done in building up churches within its bounds, not to undertake the task. What he would not endeavor to do on his own resolve, he gladly undertakes at the request of his brethren. It is an honest effort in remembrance of a faithful minister of Christ.

He will not attempt to write the life of Elder Zelotes Grenell. This he conceives to be an almost impossible thing for any one to do. He has never lived under the paternal roof since a little

over fourteen years of age. And during the last forty years we have only occasionally been thrown together in religious meetings or in the home of either; consequently others may have known him far better as a preacher, and been so thrown into his society as to form a more correct idea of the man than the writer can give. He is deeply conscious of inability to do justice to his memory. Adopting the language of another: "The man was larger and broader than any description that he can give of him. He is certain that he cannot present even his own ideal of him." But an honest effort to administer to the enjoyment of many brethren by presenting before them a short sketch of his early life and public labors is the aim. It is not undertaken for the purpose of praising the dead nor of bringing the writer into notice, but of bringing a tribute to his memory, and laying it at the foot of the cross, as a thank offering to God for giving to the church such a shining light and to his children such a father.

The work has been undertaken and prosecuted in the midst of more than ordinarily laborious ministerial duties. It has been cherished as a work of love during weeks of sickness and great weakness of the flesh. It has been written a little at a time, as health and ministerial duties allowed, with cheerfulness

and for the glory of God. It is the first venture in this line, and must be exceedingly imperfect as a memoir, owing to the scantness of material from which to draw and the unfitness of the writer for such work. But the hope is cherished that many will prize the volume and read it with pleasure. A few sermons will be included in the plan of the book, reminding them of his manner of preaching. The account of his conversion and call to the ministry will reveal the genuine nature of the work wrought in him, and give the solution of such a life of patient toil. It was an inspiration early imparted and never failing him in the battle of life. Let us thank God for such men and be encouraged by their example.

The writer is fully aware that no great value or permanent worth belongs to a work of this kind. Many of the books published are ephemeral in their nature. The present good, however, is important, and as a link in the chain of life its influence may reach beyond our ken, as waves of the ocean wash a foreign shore. As the generation now living and their children pass away it will fade from memory and both man and memoir will be forgotten. Sad the expression, "be forgotten," but true, in its turn, of us all. Heaven alone garners up the good of earth and suffers nothing of enduring worth to be forgotten.

Some one has said that the value of a narrative depends often not so much on what is said as what is not said. To draw the proper line between what shall go into a book of this kind and what would be out of place here, is not so easy a task as many imagine it to be. No little perplexity has been felt by the writer on this point. He has endeavored to make it a worthy memento to the man as a servant of God and a good minister of the Gospel of Christ.

To the committee appointed by the association to aid in the publication of the memoir for their council and co-operation, to the brethren in the ministry who have so kindly furnished reminiscences, and to the younger brother, Zelotes, of Detroit, Michigan, for his suggestions and aid in shaping some of its chapters, the thanks of the author are due and are hereby gratefully presented.

ELDER ZELOTES GRENELL.

I.

BIRTH, NAME, EARLY ADVANTAGES.

For more than half a century the name "Elder Zelotes Grenell" has been a familiar one in northern New Jersey; and the man of God thus designated has been held in high esteem by many in the ranks of Zion. Even now, when his career is ended, and his place of public labor left vacant, the mention of his name to one remaining of his early associates in the cause of Christ, causes a glow of countenance, may be the relation of some incident in his early ministry; and a falling tear tells the tale of the high position gained in the affections as a devoted minister of the Gospel of Christ.

This is *the name* by which he has been known through all the years of his public ministry. Never has he been called "Doctor," rarely "Reverend" or "Dominie," and by a few only, during the last years of his life, "Father," but by the great majority of those

who loved him and sat under his ministry, *Elder Zelotes Grenell*. The word "Elder" was used almost exclusively fifty years ago to designate a minister of our denomination. On the tomb-stone of his first wife, who died October, 1822, are the words "Wife of Elder Zelotes Grenell." And the writer has often been asked, when introduced to a brother in Christ, "Are you the son of Elder Zelotes Grenell?" Returning an affirmative answer, he has been moved to tears by the instant brightening of the face and the strong expression of esteem given. He was welcome at once among strangers for his venerable father's sake. This name, so engraved in the memory of many, will, in a great measure, be preserved in this memoir.

Elder Zelotes Grenell was born in the town of Courtright, Delaware County, New York, on the eighth day of April, 1796. He was the third child then living of a family of sixteen, seven of whom died in infancy. Nine grew up to manhood, and nearly all attained an advanced age in life.

His father, Samuel Grenell, was born in Saybrook, Connecticut, 1764; but, having lost his father when young, he removed to Salsbury, where he married Rebecca Wadsworth. At the age of thirty he removed, with his two children then living and the wife of his youth, to Courtright, about two years before the birth of Zelotes.

These parents were both God fearing, devout people, and members of the Baptist Church. The father was converted and professed faith in Christ about one year before Zelotes was born. Eight months later the mother put on Christ by baptism. Both were baptized by Elder Warner Lake into the fellowship of the Harpersfield Baptist Church.

Samuel Grenell was by occupation a farmer, and in humble circumstances, but for many years he was also a licensed or local preacher. The testimony of the son, given years after his death concerning him in this calling was, "Of but ordinary preaching talent, but warm in exhortation and very powerful in prayer." He lived to the advanced age of seventy-seven, faithful and true to his profession. His wife attained the age of eighty-eight. Of a mild and gentle spirit, she patiently waited her appointed time to greet him in heaven.

The family altar was erected in this home and never taken down while the head and father remained to officiate there. Morning and evening a portion of God's word was read and prayer offered for the Divine blessing upon the children. When unable on account of corpulence and increasing infirmities to kneel in prayer, he laid "the old family Bible" on a small stand before him, and after reading from the opened book, placed his

elbow on the sacred volume, bowed his head in reverence forward upon his hand, and thus offered up his morning and evening petition to his Father in heaven. Under such hallowed influences and with such an example were these children reared. The consecration of the parent was accepted of God, and the prayer answered by the early conversion of all the children, making them a household of faith.

The name Grenell is French and correctly spelled as here, with the exception of a final e. There is a street in Paris bearing the name, a manufacturing suburb of the French capital is thus named, the great artesian well, the deepest one in the world, is called Grenelle, and in *Theirs' History of the French Revolution* the name frequently occurs; in all these instances the spelling is Grenelle. It is thus evident that all the different names, Grinnell, Grennell, Grenell are variations from the original and correct spelling of the name.

The ancestors of the family were Huguenots, who fled from France on account of religious persecution, not far from the time of the massacre of St. Bartholomew, 1572. "Wales was then the freest country in Europe, and there they found a home and resided for more than a century." Nearly two hundred years ago two brothers by the name of Grenelle immigrated from Wales to New England. One of these

brothers settled in Rhode Island, and the other established himself in Connecticut. Our family is descended from the Connecticut brother, who was probably the great grandfather of Samuel, the father of Zelotes.

When Zelotes was two years old his father exchanged his leased land in Courtright for thirty acres in the town of Harpersfield, "with the right of soil." Here he erected a log house, moved his family to the new home, and commenced the work of clearing the land and raising a sustenance for the increasing household. Prosperity attended them in the new habitation, so that eleven years after a frame house was erected and more land purchased and added to the farm. Here these worthy parents lived till God called them to "a better country," and from this home went out two ministers of the Gospel, and seven other children, all followers of Christ, to bless the world. They are all now numbered with the dead, but gathered, we trust, an unbroken family in heaven.

The advantages for education were exceedingly meager in the early years of the life of these children. Reading, writing, and arithmetic were the only branches taught in the common schools. For a number of years one quarter during the year was all the schooling Zelotes had. He could not be

spared longer from the farm, yet made good use of the advantages afforded him.

Three things were a great delight to him from a child. One of these was "athletic exercises, running, hopping, ball-playing, and climbing trees." Another was the "reading of histories and stories, good, bad, or indifferent." But his "greatest delight was in riddles and story-telling," and in this way he amused his young companions during the long winter evenings.

Human life has been likened to a river, rising in some obscure place among the hills, but increasing in volume as it descends to the valley and plains below, flowing on with blessings through its entire course till lost in the sea. Here is the rise of this river, humble in its origin, but destined, when once it emerges from its hidden sources, to bless the communities through which its waters shall flow.

II.

CONVERSION AND BAPTISM.

Conversion is the turning of the soul to God, the beginning of a new spiritual life within the soul. The order is, "first that which is natural and then that which is spiritual." Revelation assures us we "must be born again" to enter the kingdom of God. As truly as the natural birth introduces us into this life, so the spiritual is the beginning of a new life and introduces us into the kingdom of God.

This renewal of the soul is a Divine work by the agency of the Holy Spirit and the Word, creating it anew and forming it after the image of God. But there are stages through which the soul is led to repentance and faith, and the experience of this new life. These are by the choice and use of the Holy Spirit in His work of deliverance from the dominion of sin and leading the soul into the love and service of God. These points we are to notice in the history of the conversion of this youth. A new Christian character was thus formed, and in that was the foundation of his usefulness.

The first conviction of sin was when he was

eight years of age. But this was transitory and produced no permanent result.

When near fourteen years of age the work was truly commenced that resulted, under the power of Divine grace, in a new creature in Christ. A girl twelve years of age professed the love of God, came to the church, and was baptized on profession of her faith. When he learned her age the thought came home to him with convicting power, "Here is a girl two years younger than I, who is a Christian, and I am yet in my sins." Much uneasiness of soul was produced by this incident, which troubled him for weeks. A little time after, a school-mate had a severe kick of a horse on his head, and for a time his life was despaired of. About the same time three Baptist families in the neighborhood began to hold Sunday evening prayer meetings, alternately at their several houses. In one of these, the father of the injured boy spoke of the accident that had endangered the life of his son, and addressed his young companions about the uncertainty of life and the need of repentance.

This exhortation was brought home by the Holy Spirit to convict him deeply of sin. His conviction became so deep that "he saw himself a vile sinner" in the sight of God, and felt the need of salvation. A week later the meeting was at his father's house,

when his "distress of soul" became so great he could keep it confined within his breast no longer. He arose without any invitation and said, "My friends, I see I am a poor lost sinner, going down to hell. I desire you to pray for me." No disciple of Christ in that meeting was unmoved by such an appeal as that. The tears came freely to the eyes of those loving Christ, and yet they rejoiced in spirit that such evidence was given of the presence of the Spirit in their meeting. But who can open and reveal the heart of his mother when she heard this expression of the sorrow of his soul. She turned her head, cast a look of love and pity toward her son, and burst into a flood of tears. The meeting was open then, and "there was liberty." Not one disciple was there in that company but had something to say. His elder brother said, "I feel as Jacob did when he dreamed of the ladder set up on the earth, the top of which reached into heaven, and on awaking said, 'The Lord is in this place and I knew it not.'"

But no permanent relief was given to the soul under such a burden of sin. His "grief had vent" and the sympathy and prayer of Christians "alleviated the keenness of his sorrow." In the meeting the following Sunday evening he again solicited the prayers of God's children in his behalf.

Soon after this an indescribable sensation was felt by him which "affected both body and mind." In reference to this he said, "It was as if I had a load on my back which instantly slid off without hands. My load of guilt was gone, the Lord did not look angry, and still I had no evidence of pardon. The inquiry was, "What does this mean?"

For the next four days Zelotes was in a state of mind between hope and despair. In thought he was "much confused," at one moment a ray of hope appearing, and then nothing but darkness and gloom. Former convictions could not be brought back, nor was there any comforting assurance of pardon. He could not go to God as a condemned sinner feeling the burden of his guilt, nor could he address Him as one pardoned and justified by the blood of the cross. The burden of the soul was "Lord, tell me where I am." In this state of anxiety he one day retired to a solitary place and prayed earnestly that "the Lord would show him his true condition, and not suffer him to deceive himself." He left that secret retreat without finding any relief for the wounded spirit. But on returning to the barn "to prepare the stable for the horses when his father should return from the market," deeply agitated in mind and absorbed in thought about his condition, "one

arm resting on the manger, and the shovel in the hand of the other, it seemed as if some one whispered in my ear '*Your sins are all forgiven.*'" The hour of deliverance had come, and the light of Divine love shined clearly before him. All doubts and fears were removed. A flood of light and joy filled the soul. He was happy in the love of God. It was a new life begun.

In this experience no note was taken of time. The ecstasy of soul continued to bear it away from the thought of time and sense. Soon the inquiry arose, "How can such a vile and guilty sinner be pardoned?" At once "the eye of the mind was directed to the cross where Jesus died for him," and bore his sins in his own body. With this view the soul was in a rapture of joy. It was lifted onto a higher level of contemplation than before. Not a tear had been shed during the former disclosure, but now the soul was melted in tenderness, and his "eyes were a fountain of tears; tears of wonder, love, and joy that Jesus should die for me, a poor sinner." It was the touch of the Divine hand in forming the soul anew. It produced a powerful and life long impression upon him. His testimony left on record of that view is, "Ever since I have believed in a vicarious atonement, and in this is all my hope."

Here is a new life begun. A creation of God, deriving the spring of its joy from the power of the cross. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." "We know that what God doeth it shall be forever." This is a true conversion, with the stamp of the genuine coin upon it. Ever will it remain through eternal ages a monument to "the creative power of Divine grace."

At the next Sunday evening meeting the good news of his deliverance was given. "It filled all with joy." And here came the first cross by the suggestion of the Spirit laid upon the young convert, "to engage in vocal prayer." This duty he performed, and thus gained strength and confidence for active service.

The first Saturday in April, by special permission of his parents, he attended church meeting. A Mrs. Taylor related her religious experience with a view of being baptized and uniting with the church. Zelotes was under great concern of mind, for the impression was forced upon him, "you must relate your experience" when she gets through with hers. He arose and said, "Come near, all ye that fear God, and I will tell you what He has done for my soul." In a calm and clear manner he related the exercises through which he had

been led by the Spirit from under the dominion of sin into the joy of redeeming love. He had entertained no idea of connecting himself with the people of God, as the path of duty in that direction had not been pointed out to him. So no action was taken by the church. He saw the ordinance of baptism administered the following Sunday, and both the beauty and significance of the rite as a profession of faith in Christ were plainly perceived. So, at the following monthly meeting he offered himself for membership, and, being accepted, the following Sunday he was baptized into the fellowship of the Harpersfield Baptist Church by Elder Warner Lake. For this man of God he ever after cherished the warmest Christian affection, and during the years of his ministry made long journeys to visit him in the western part of the State.

An earnest desire now took possession of him *to have a Bible*, "one that he could call his own." There was only one small Bible in his father's house, and a few leaves of Genesis were worn off from it. It had to do service for the entire family.

A Bible Society had been formed in New York City, and being anxious to supply the rapidly increasing rural districts with the Word of Life, had established a small depository only six miles from

his home. By solicitation he gained the permission of his father to go on foot that distance to get one. With joy of heart and a nimble movement of foot he went, only to hear the sad words "They have all been given out." His emotion, for the moment, was too deep for utterance. Soon the comforting words were added to the former announcement, "Come again in two weeks and I will have a supply for you." So at the appointed time he made the journey again, and obtained one for himself and another for other members of the household. The Sunday following he spent in reading his Bible. He went through the five books of Moses. He was filled with delight and was intensely interested. He put on record, concerning that day, the exclamation, "O! what a treasure!"

One year after his baptism he left the parental roof and went to live with his brother Chauncey, in Stamford, on a farm nearly new. In this new home he was five miles from the place of worship, and four from his father's house. All his surroundings were entirely new. The community was mostly Scotch Seceders. Their house of worship was some four miles distant down the river. True to his convictions, he attended his own church when meetings were held there, and the rest of the time

worshiped with the Seceders or Methodists. In these new associations influences for good were exerted upon the young disciple. One family of Seceders lent him several books, which he read with great avidity, and gained from them much knowledge of the way of salvation. One of these books was Bunyan's *Pilgrim's Progress*. With this he was much delighted, and his "views of the Gospel were greatly enlarged." Another book was Erskine's *Gospel Sonnets*, a book printed in Scotland and brought with the family to the new world. This book was made a source of great good to him. He wrote in relation to the reading of it, "I found God had a plan in his work of grace. My views of doctrine became fixed, and so they have remained."

Here for over five years he resided with his brother, and continued this habit of reading, reflection, and attendance on the instructions of the sanctuary. During this time, also, a gracious revival of religion was enjoyed by the Baptist Church and about seventy-five were gathered by the united labors of Elders Mack and Adams into the fellowship of Zion. It was a great blessing to him, as it gave him more opportunity to take part in religious meetings, and added to his experience of the working of the Spirit, and gave him greater

stability in the service. God was preparing him for his future work, and the preparation was being well and truly done. Many of the impressions made upon him, and the points of doctrine fixed in his mind during these five years, remained with him through all the years of his active service.

III.

CALL TO THE MINISTRY.

Six years after his conversion, when twenty years of age, a new train of ideas began to impress themselves upon the mind of this young disciple. Previous to this "no thought had ever entered his mind of being a minister of the Gospel," but now the work of the Spirit of God began to be manifested in calling him to be an ambassador of Christ to men.

First in this process was the passage (Rev. 10:9) "And he said unto me, take it and eat it up, and it shall make thy belly bitter; but it shall be in thy mouth sweet as honey." From day to day this text followed him, stood like an armed sentinel challenging the youthful disciple, impressing itself upon his mind, and causing intense anxiety of soul as to its meaning. It would not depart from him nor let him alone either by night or by day.

At length he went with the burden of his soul to his pastor, Elder Adams, and wished him to explain it to him. He gained no relief from the

man of God. "*Have you been thinking* about it?" was the question put to the troubled soul. The affirmative answer was given, and the burden of the soul laid open before the pastor. The only answer was, "I cannot tell you, you must study it out and find the solution yourself." So he returned to his daily toil more deeply burdened in soul and anxious to know the meaning of the passage that troubled him.

Finally it was revealed to him, so that he saw clearly the meaning of the passage in its relation to himself. And the same Divine messenger that sent the passage of Scripture to trouble him, gave the interpretation of it. It was presented to him in this way: "That book is to you the Gospel, to eat it is to study and digest its contents. In the mouth it is sweet as honey; there is a delight in preaching it, but trials and adversities attend the work." In that revelation he saw in prophetic vision what was realized for more than three score years in his life as a minister of the Gospel.

Then came other passages of the Word of God, crowding into his mind and producing intense anxiety. (Joel 2:1) "Blow ye the trumpet in Zion and sound an alarm in my holy mountain" was one, and another one was (Ezek. 3:17) "Son of man, I have made thee a watchman unto the house of

Israel: therefore hear the word at my mouth and give them warning from me." And with special force came an expression of (Ezek. 6:8), "His blood will I require at thine hand." There was a power in these passages, and the application was made clear by the Spirit. With special force, also, the following one was impressed upon him (Jer. 20:9): "Then I said, I will not make mention of him, nor speak, any more in his name: but his word was in my heart as a burning fire shut up in my bones."

He continued in this state of intense anxiety, with the continual pressure of these passages upon his mind, for a number of weeks. At length one very cold evening, after a hard day's work in threshing grain with a flail, he "left the house, entered the barn, climbed to the large beam over head, and there, with head bowed between his knees," prayed earnestly and persistently for deliverance. It was a moment of intense agitation and one of wrestling in prayer with God. The result was a victory of the Spirit of God and the first submission of the troubled soul. The testimony given by himself is, "There, for the first time, I was willing to preach the Gospel of Christ to men." What a contrast between the first anxious thought of this young disciple and the end reached that

night in the wrestling of the soul. "The meaning" of the passage that troubled him was his thought then, "a willingness to preach" the Gospel the result.

The next step was to relate these exercises and impressions of duty to the church. It required a struggle of soul to do this. He resolved to do it, and then his courage failed and timidity kept him back. But there was no relief to his troubled soul until he firmly ventured on this step. They listened to his story, said but little, but "gave him a verbal liberty to improve his gifts, anywhere within the bounds of the church." The bounds of the church were quite extensive. From four to five miles from the house of worship in all directions, in the different neighborhoods, members of the church resided. All these were included in the terms of the commission, an ample field for the ambition of one just entering upon the work of the ministry.

The first effort to preach was made in Middlebrook in the north part of the town. The text selected was an excellent one (Titus 3:5): "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and the renewing of the Holy Spirit." The pastor went four miles to hear this

first effort, and was the cause of no little embarrassment to the young licentiate. The thought of standing before an audience to preach produced no little trouble to his mind, and almost overcame him. But the effort was made as best he could do under the circumstances. No instruction had been given him by pastor or any one else, about the necessity of study and preparation to deliver a religious discourse. His thought was, "If God calls any one to preach He will give him a text and tell him what to say." We have no means of knowing what impression was produced by this effort upon the people. He was not at all satisfied with it, and "concluded he had mistaken his calling." But other appointments were made for him to preach, and other efforts were put forth to "improve his gifts." In some of these he had great liberty and freedom of utterance, and became greatly encouraged and full of enthusiasm in the work. In other instances his way seemed to be hedged up, and discouraging thoughts pressed heavily upon him.

For more than a year he continued these efforts of preaching in the different neighborhoods "within the bounds of the church," and with widely different results in his experience. "My mind was perpetually changing," he wrote, "from the most ele-

vated hopes to the most distressing fears." He further adds, "I could not get rid of the impression that I must preach." And during all this time of elevating hopes and distressing fears he had "no idea of studying a sermon or selecting a text beforehand, or of making any other preparation than prayer, reading the Bible and religious books." How much he needed the advice of some father in the ministry, or the sympathy and aid of a pastor to put him on the right track, encourage him in the work and teach him the use of all his powers in preparation, and then to rely on the Spirit of God. It was a hard and severe experience, but under the blessing of the Spirit he endured, and was led to continue his efforts.

In relation to the opinion of the members of the church in reference to these early efforts, he made the record in after years, when he visited his parents and preached to the people that had licensed him, "They thought that I would never make a preacher, but now they were satisfied."

IV.

SETTLEMENT IN THE MINISTRY.

By a chain of events under the immediate control of God, the way was opened for this young preacher to enter the great harvest field. He was led in a way he knew not, for no higher aim had possessed his mind than a life of toil to sustain himself, and preaching in the destitute places near his home. The same Spirit that had called him to preach had a field ready for him, and in due time he discerned the hand of God in the change of all his former plans for life.

In the fall of 1817 he went with his brother Chauncey to Masonville, in search of leased land to take up for a future home. During this journey he engaged to teach school in Danby, near Ithaca, for three and a half months during the winter. In this new occupation he had more time for reading and reflection, and usually preached every Lord's day. He supplied either Danby, Windfall, or Spencer with the Word of Life. During the month of February, Squire Mead, of Orange County, was introduced to him by Mr. Banfield, who resided some

two miles from the school house. The request was made for the teacher to preach the following evening at Mr. Banfield's house. The request was complied with, and the text selected was (Psalm 65:4) "Blessed is the man whom thou chooshest and causest to approach unto thee, that he may dwell in thy courts." Squire Mead had been on a visiting tour, was delayed by a severe storm and compelled to remain a few days beyond his expectation. By this means he saw and heard the "boy preacher," as many called him. After the sermon, Mr. Mead related to him the destitute condition of the church to which he belonged in north New Jersey, and their desire to settle a young man. As a result of this interview, the promise was given: "Write to me at Masonville, in the spring, by wish of the church, and I will answer."

After closing his school, he returned to Masonville to make a beginning on the land located the fall before. "He commenced chopping for a small crop," and had toiled at it for two weeks, when an urgent letter came requesting him to visit the church of Second Wantage, New Jersey. This entirely revolutionized all his plans of farming. The newly selected farm was given up and a letter written that he would visit them, and they might expect him in April. He made a journey to Danby to

collect tuition due him, paid a visit to his old home in Harpersfield, and then with all his earthly substance tied in a cotton handkerchief started on foot for his field of labor. His journey was "through Lexington, West Kill, south through a notch in the mountain, no house, no road, all forest, seven miles to Esopus Creek, thence across the hill to Kingston, thence to Wurtsborough, across to Finchville and thence to Greenville, and arrived at Ebenezer Mead's, April the 20th, about sun down, found good friends and glad to see me." He had occupied ten days in the journey.

Some of the incidents of this journey were never forgotten by him, and often were they subjects for conversation and comment in after years. On the way he preached several times, formed the acquaintance of Elder Petit at Lexington, and of the eccentric Elder Van Velsen at Esopus. On this journey and just before the time of preaching, he had to ford a stream, and as the water was very high and the current rapid, came near being drowned; he took a severe cold as the result of his Sunday morning baptism, and was quite ill on Monday, but pressed on, and came to the end of his journey in good health and full of gratitude to God for the many mercies that had attended him. Here he was far away from all his relatives and former associates,

in a strange land, and yet where he was to begin his life work as a minister of the Gospel.

The field opened to him by the hand of God was ample in extent for any aspirant to the work. It reached from the Delaware Mountain, or Blue Ridge, to the Wallkill, eight miles in width from west to east. It was eighteen miles long from north to south, about one-fourth of it in Minisink, Orange County, New York, and three-fourths in Wantage, Sussex County, New Jersey. It is a magnificent country to the eye in summer, of great variety of surface, and, like the hill country of Judea, under the smile of heaven.

The Second Wantage Church had been organized about twenty years before, and had a membership of about one hundred and thirty. Its growth had been to the north, and many of the members lived a long distance from the center or place of worship. At Beemerville a log meeting house had been erected as a free church, and was occupied by the Baptists every third Sunday. This was one of the preaching stations, and the second was at Meadville, about ten miles north. There a frame had been erected, with roof and siding on, but "without windows, door, or floor." This was occupied one third of the time. The third preaching station was in the "Elston neighborhood, near the

bog meadows," at a private house. To these were added about half a dozen school houses, located on different sections of the field. He commenced the work covering the entire ground with a home wherever night overtook him, passing from one neighborhood to another, welcomed cheerfully by his parishioners at any and all times, and usually preaching four or five sermons each week.

At the commencement of this service no stipulated salary was promised. He lived with and among the people and, so far as we can learn, every want of the young itinerant was supplied. He at once endeared himself to them by his earnestness and zeal in his work. He was ready to communicate the truth, abundant in labor, and eminently social and pleasing in his intercourse with the people. In a remarkable degree he was at home and happy in his work.

Up to this time he had received no formal license to preach, only the verbal one given by the church that had received him by baptism. The church of Second Wantage called a council of brethren from Brookfield and First Wantage, and advised with them about fully licensing the young preacher that had come at their invitation to labor with them. The result was a full and formal license to preach the Gospel, granted by the church and endorsed by the council.

On this entire field, he labored as the pastor of First Wantage four years and six months. Then a new one was organized called the Orange Church, and a meeting house erected one and a half miles east of Unionville, near the Wallkill. The mother church supplied most of the material for the new organization, and the Elder accepted the unanimous call to be their pastor. He then relinquished the field about Beemerville, but Mt. Salem and vicinity were included in his parish. This relation continued eleven years, until the fall of 1833. It was one of mutual blessing, and owned by the Head of the Church as the means of great good.

A few trials were encountered in the early part of his ministry on this field. Three unemployed preachers, very desirous of officiating, but not acceptable to the people, though formerly jealous of each other, became one in opposition to the boy preacher. One of them, an old man in the ministry, sent a request to him to preach from the text, "Tarry in Jericho till your beard be grown." He very properly returned the answer, "I will, if you will preach from the text 'Let no man despise thy youth.'"

Another trial encountered was, one of the old pastors took a dislike to him, and, in various ways, tried to hinder his gaining in influence with the

people. He thought him not sound at heart, and "attributed his boldness, zeal, and fearlessness to mere natural talent, without piety." So, when the first council for examination was called, Elder Lathrop controlled the matter and led them to decide against the ordination. He addressed him in presence of the council with the contemptuous language, "Come around here where I may look you in the face, while God looks you in the heart." And at a missionary meeting, when he and another brother were appointed to preach, Elder Lathrop arose from his seat in front of the pulpit, when Elder Grenell was in the middle of his discourse, and said, in a stern tone of voice, "Young man, you are wrong." The "young man sat down as though shot," and the brother appointed to follow, went on with the meeting. Hard usage this, and unbecoming in a minister of the Gospel! To the young preacher it was "among the all things that worked together for his good." It tended to draw the sympathy of the people toward him, and bound his church more closely to their leader.

It is eminently proper to add here that a few years later the opinion of Elder Lathrop was entirely changed, and thenceforth the warmest friendship existed between him and Elder Grenell. This result was reached in this manner: Elder

Grenell had been invited to Warwick to preach and baptize on a week day. This was Elder Lathrop's old field, which he had left in 1819 to settle with the Samptown Church, near Plainfield, New Jersey. As Elder Grenell announced his text and commenced his sermon, the venerable Elder entered the house. He was on a visit to his old field. He listened to the sermon, from the text "A peculiar people," very attentively. The preacher was "not afraid of him now," as he had been years before. He preached with great freedom, and with more than ordinary power, as though having an unction from above. At the close of his discourse he invited Elder Lathrop to pray. He arose and began to commend the sermon in the strongest terms, and declared "no man could preach such a sermon unless sent of God."

In August, 1819, a larger council than the former one was called, and "with one voice" voted to set apart the young licentiate to the work of the Gospel ministry. The meeting was held in a grove adjoining the frame building at Meadville, Orange County, New York. A large audience was in attendance, and the exercises were solemn and impressive. The following churches of the Warwick Baptist Association were represented by their messengers in the council, viz.: First Wantage, Ham-

burgh, Brookfield, Lattintown, Deerpark, and Middletown. "A large lumber wagon was drawn into the middle of the grove, and served as a pulpit. It was capacious enough to contain all the ministers present." The ordination sermon was preached by Aaron Perkins, from Acts 13:1, "As they fasted and prayed, the Holy Spirit said, separate me Barnabas and Saul unto the work whereunto I have called them." Henry Ball offered the ordaining prayer. Thomas Teasdel, Senior, gave the hand of fellowship, and Levi Hall gave the charge. In reference to this day he wrote: "This was a solemn day. I was then twenty-three years and four months old." He also put on record the entire stock in hand, from which he could draw to prepare his sermon: "A Bible, Hymn Book, Pocket Concordance, Erskine's Gospel Sonnets, Brown's Bible Dictionary, a grammar, and Walker's Dictionary constituted my whole library." And yet it is but just to add, he was far in advance of the people to whom he ministered, both in general intelligence and in Bible knowledge. At the same time, in endowments for his work, and in the use made of what material he had, he was the equal of the ministry of his time.

Soon came the seal of the Spirit on the labors of the new minister. This was a source of great

encouragement to both pastor and people, and showed clearly that the work of men in ordaining him was recognized in heaven. A gracious outpouring of the Spirit was enjoyed, and soon he was leading converts into the baptismal waters. Within six months, eighteen were welcomed into the fellowship of the church, "beside a few at Middletown." And then, in the early part of 1821, another precious revival followed, in which forty-five were added to them by baptism. At the close of that year he made the record with thankfulness of heart to God, "*I have baptized seventy-eight*, all but twelve of them into my own church." The seed that had been sown broadcast over this wide field yielded an abundant harvest, and he was permitted also to gather in the sheaves. Among the fruits of this revival was John M. Carpenter, then a boy, but, for many years since, a minister of the Gospel, and of the same household of faith.

Joys and sorrows were mingled in the cup of this young watchman on the wall. In January, 1820, he was married to Miss Abigail Osborn, in North Harpersfield, Delaware County, New York. "He had been acquainted with her seven years, and intimately so for three years." January 1, 1821, a son was born to them, "A New Year's present from the

Lord," they said, and unitedly prayed that he might live to be a blessing to his parents, the church, and the world. October 2, 1822, a daughter was born, bringing with her advent the sunshine of joy into the household. But soon the cloud of adversity settled over this happy home. The youthful wife and loving mother of these two children was taken with a fever, and on the 16th of October died in hope of a blessed immortality. Her parents, and his, also, had come to visit and rejoice with them, but only to have their joy turned into mourning. To her mother she gave the infant daughter to rear as her own, and left her only son without a mother, her husband heart broken, her home desolate.

The family was now broken up, and the young pastor "left in a lonely condition," the wife of his youth sleeping in the grave, his son cared for by Deacon Rosencrans and wife, his daughter taken far away to the home of her grandparents, and himself a boarder. In this lonely condition God sustained him by His grace, and enabled him to continue his work.

With the new house at Orange as a center of worship, his field was lessened in extent of territory. He devoted his time now to the northern portion of the original field. It was, however, the

continuation of labor with the same people, in a new center of worship, for the mother church contributed one hundred members of the one hundred and twenty-five of which the Orange interest was composed. When he accepted the call to this society, it was with a stipulated salary of \$250 a year. This is the first information left on record of any agreement between him and his people as to the amount of remuneration allowed him.

For a time there seemed to be a great dearth of religion on this new field. In a record of this time he says, "religion was low," and the pastor "burdened in heart for souls." But the blessing was not long delayed. "When Zion travails she shall bring forth." The time of awakening came at length, and three precious revivals were enjoyed, which, taken together, covered the entire territory of the church, and brought many into the enjoyment of a new life in Christ. During the first of these, fruit was gathered from the northern section of the field. The second one was more extensive in power and blessing, but extending in the opposite direction, south and southwest. "It continued for four months, right in the dead of winter." In the former of these, twenty-five were baptized, and in the following one the number was about sixty. And then another shower followed,

with blessings upon Mt. Salem and vicinity. "The three," he testified, "completely covered the whole region which the church then occupied."

The seasons of refreshing were rich in the blessings shed upon the Orange Church. The additions made to the number, to the talents and working force of the society, were excellent. The increase of the moral power in the community was marked, and the pecuniary ability gained was great for the time. There continued to be permanent influences extending their spiritual forces, causing a gradual growth in power for good. Unlike many modern revivals, these were genuine fruits of the Spirit and Word of God, and gathered much of the wheat and but little chaff into the church.

Another timely enterprise effected by the energy and personal effort of Elder Grenell, was the erection of a house of worship at Mt. Salem. The frame building at Meadville was taken down, somewhat changed in dimensions, and rebuilt on the eminence not yet named. It was to be, as before, the property of the Orange Church. This work was speedily performed, and the entire amount required raised. It still stands near the village of Mt. Salem, an old and dilapidated house, whither the tribes no longer go up to worship.

After the erection of this house the question was asked, "What shall we call it?" No name had been given to the place, and how should they designate the house erected? The genius of Elder Grenell was ready. He said, "Call it Mt. Salem. It is on a mountain, and Salem means peace." So by common consent this name was given, and has remained to the present time. To the first pastor belongs this honor of giving the name Mt. Salem to the edifice and also the village near.

In October, 1833, he resigned the charge of the Orange Church. It was a sorrowful parting, both to himself and the people so greatly attached to him. It was well called "a tearing away from those that loved him." The record stands, two hundred and fifty-six baptized, three thousand one hundred and seventy-one sermons preached, two meeting houses erected and paid for, and not a family disaffected and desiring a change of pastor. At the call of duty, as he thought, and at the height of his popularity, he turned his steps toward Paterson, New Jersey, whither we will follow him.

V.

THE OLD SCHOOL CONTROVERSY.

During the years 1826 to 1833, occurred the controversy known as the Old School Division. It made fearful work in the Warwick Association, and was a fruitful cause of discord and disunion among the churches. "Effort" and "Anti-Effort" were the distinctive names of the two parties in the South and West. Also "Hardshell" and "Missionary Baptists" were common appellatives in some sections of the country.

It is quite difficult to give an accurate account of this conflict now, since so long a time has elapsed, and the men then in active service have all passed away. And yet it is necessary to refer to this subject because the conflict in this section arose and was carried on during the time of his ministry, and he was one of the actors in the contest. The record of his labors would not be complete without this notice.

It is exceedingly doubtful to the writer whether Elder Zelotes Grenell ever performed a better service for the denomination to which he belonged,

or honored his Master more than during this trying period of his ministry. The contest was a fierce one, with earnest men on either side, and each determined to gain the day. It was a hand to hand conflict in argument—a contending for the faith once for all delivered to the saints. It required a clear conception of the meaning and scope of the commission given by Christ to his disciples, a strong and controlling conviction of obligation under it, as well as a manly courage to stand up in defense of the benevolent agencies of the church, and advocate the consecration of material substance for the extension of the Gospel.

Elder Gilbert Beebe was the leader and champion on the Old School side, and Elder Grenell was the advocate and defender of the New School or Missionary side. Elder Beebe was a man of rare natural endowments, and of commanding appearance and manner. He was licensed by the Samptown Baptist Church, April 2, 1823, Elder Lebbeus Lathrop then pastor. He was ordained at Ramapo about the year 1824, or the following year, and Elder Grenell preached his ordination sermon. On the death of Elder Montanye, Senior pastor at Deerpark—afterward changed to New Vernon—he became his successor. At once he took a decided stand against the missionary

effort already inaugurated in the association, and openly espoused the so-called Old School cause. He became the publisher of "The Signs of the Times," the organ of the Old School party, and one highly esteemed by his people during all the years of his public ministry. He was a few years younger than Elder Grenell, and died some two or three years before him.

These two men were in location only eighteen miles apart. They often met in religious gatherings, and each esteemed the other highly as a minister of Christ. In doctrine they agreed, each in his preaching exalting the Divine sovereignty in renewing the soul and creating a new creature in Christ. Both were Hyper-Calvinistic in their views of the atonement, and they alike exalted the Divine side in their preaching. Nor did they differ as to the ordinances of the Gospel, or order of the house of the Lord. The points of difference were on human responsibility, on the missionary work, and other benevolent organizations of the time. Elder Beebe openly opposed all these organizations and religious agencies—the Missionary, Tract, Temperance, and Bible Societies. Elder Grenell took the field as an advocate of them all, and threw himself into the work of extending the religion of Christ, and defeating the powers of

darkness by these agencies. The former regarded them all as worldly inventions, without any warrant from the Word of God, and the latter advocated them as the proper agencies of an evangelical religion, and demanded by the Head of the Church.

It ought to be clearly stated in this part of our labor that, previous to the year 1826, the Warwick Association was a united body on the subject of missionary effort. It indorsed the work of Judson in Burma, took a collection for Home Missions, and arranged for the supply of destitute churches. It is even clear that missionary meetings were held, and, so far as the records show, there was no division in reference to the question. Points of difference in view arose from time to time, each being the subject of debate, and causing ministers and members to take sides for or against the measure. The first was in reference to the report of a committee appointed by the association on the subject of missions. Owing to difference of opinion the report never was presented. Then in a council for ordination the candidate openly affirmed that it was not his duty to preach to sinners, but only to feed the sheep. Then other points of debate arose, and the conflict went on until the separation was complete, and all had taken sides with either the Old School or the

Missionary side of the question. But there were no such names as Old and New School before. The minutes of the Warwick Association, in 1822, say: "The Warwick Baptist Association." The letters "O. S." were inserted in the title after some churches had withdrawn, and the body had become Old School.

In reference to their relations the one to the other, Elder Grenell, a few years before his death, left on record the following: "We were very intimate for years, traveled, slept, preached together, and argued for weeks. We differed very little at first, but the lines were not parallel, and hence became farther apart. He denied moral obligation, and was anti-mission. We parted. He wrote a long letter of reasons of opposition, and I as long in defense."

The only authentic records that I have been able to lay hold of are these two letters, the former written by Elder Beebe and the latter by Elder Grenell; the first one in opposition to missionary effort, and the second in defense of it. These letters are models of correspondence, remarkably well written, clear and decided in expression, and fraternal in spirit, but decidedly opposed one to the other in reference to missionary operations. Their length, and the aim in this chapter, preclude their

presentation in full here, but they will be found in the Appendix as a contribution to the history of that crisis of our denomination. Extracts sufficient to show the view of each, and clearly present the work of the subject of this sketch, is all that the writer deems proper in this place.

It appears a society had been formed, called the "Orange County Baptist Society," missionary in character, and composed of voluntary members by the payment of a certain initiation fee. This society had addressed letters to ministers and churches, asking for contributions for the extension of the Gospel. In answer to this, Elder Beebe took issue, refused co-operation, and openly opposed the society and its work. He heard Elder Grenell was grieved at the action of his church and himself, and so wrote a letter to him. His letter bears the date, December 27, 1830, and the answer of Elder Grenell is dated March 22, 1831. Extracts from Elder Beebe's letter :

"I confess I have never had any fellowship for any of the popular institutions of the day." * * * "I disfellowship the Orange County Baptist Sociey, as such, because it is, in my opinion, without example or precept in the Bible." * * * "Because the same honors are ascribed to similar institutions that Aaron ascribed to the golden calf, viz.: '*These be*

thy Gods which brought thee out of the land of Egypt.'" * * * "I am conscientiously opposed to the society in question." * * * "I consider you in an error in this particular, and pray earnestly that the Lord may bring you out and make you shine brighter than ever."

Extracts from Elder Grenell's letter:

"I am truly sorry that you have been so much mistaken in regard to my sentiments, and that I was equally as much so in yours. I did not then know that, among all the lovers of Christ, there could be an anti-missionary." * * * "You will probably recollect that, a short time after your ordination, we attended the Hudson River Association. A collection was made for Domestic Missions. You and I sat in one seat. We each contributed our mite for that purpose. This was sufficient to convince you that I was in favor of the object, and I thought I might draw the same touching you. If you then built up the things which you destroy you make yourself a transgressor." * * * "I know of only four Baptist ministers on earth who are anti-missionary, and three of them live in one church." * * * "Two witnesses are all that are necessary to establish one point. When I see a man bring fourteen witnesses into court, all to prove one thing, I begin to think he is conscious

that his witnesses are not of the best kind, and that he wishes to make up in number and bulk what is lacking in weight." * * * "The very quarter from whence the opposition proceeds is an incontestable witness that it is from heaven. Whatever the Devil, and the Pope, and infidels of every grade hate, must be good; for there is not an infidel paper in circulation but what is anti-missionary, and it is painful to reflect that Satan has got some few of God's children to assist him in opposing the spread of the Gospel." * * * "I wish you ever after this to consider me as favorable to missionary operations." * * * "The first breath of Gospel liberty my soul ever breathed, inhaled a desire that this joy in the Holy Spirit might be extended to others. While this burns I must always be a missionary in desire, faith, and practice."

By this it is easy to see he was a *bold* and *fearless* advocate of missions and all the benevolent agencies of the church. It required more than ordinary courage to withstand the tide of opposition to these benevolent enterprises. The strength of the Warwick Association became intensely Old School. But the Orange Church, of which he was pastor, held to the missionary cause, and is as strong to-day in numbers and influence as sixty

years ago. All over that section the clear voice of Elder Grenell was heard in defense of these agencies. The temperance cause, then in its infancy, found him a fearless advocate. He adopted the *total abstinence* doctrine, and delivered lectures and sermons in all the surrounding country. Drinking customs were then prevalent in society, and the church had not opened her eyes to the alarming nature of the evil. Many professing Christians were addicted to the use of intoxicating liquors, and were often sadly under their influence. He raised the standard, made an attack upon the enemy, and continued to carry on the warfare. His zeal and energy in this department of reform were ever unabated during his ministerial life.

It is difficult to realize the amount of bitterness existing at that time against missionary agencies. All sorts of opprobrious epithets were used by Old School leaders to show the hatred cherished toward the missionary party. An agent raising funds to sustain the work under Judson in Burma was regarded with the utmost detestation. Father Bennett, a devoted and tried servant of God, a man of true piety and great power in the pulpit, pioneer agent of the Missionary Union, came into this section. He was full of zeal for the work, and overflowing with intelligence of the

work of God among the heathen. Could he be allowed to preach before the Warwick Association? He found in Elder Grenell a kindred spirit, ready to advance the missionary cause, and wise in discerning the time. It was arranged that Father Bennett preach the last sermon, and that about the time the meeting generally closed. Then the intensely bitter could depart, and those inclined to hear the Gospel of benevolence could enjoy it. The effort of the agent in this meeting, and his intercourse with many brethren, was productive of much good. Some of the Old School even gave money, under his personal appeal, to send the Gospel to the heathen. Father Bennett, in after years, referred to the fidelity of his Brother Grenell in that emergency, and said of a strong opponent of the cause, "At the close of my appeal to him, he gave me a dollar, and I am sure that was more than I would give to spread *his* sentiments."

Years after the division, Elder Beebe said publicly, in an association, in reference to this early intimacy, "I loved him as a brother, but he became a heretic." And Elder Grenell wrote in reference to the Old School party, "antiuomianism, Rum, and Covetousness are their parents."

And here we leave the subject to the verdict of history and the overruling Providence of God.

Both of these men, and all the others ranked with them, have gone into "the unseen Holy," washed from all impurity and error by the atoning blood of the lamb, and missionary operations are the great religious arm of the Church.

VI.

LABORS IN PATERSON.

With the month of November, 1833, Elder Grenell commenced his labors in Paterson, New Jersey, then a manufacturing village of about seven thousand inhabitants. The Baptist Church had been organized about twelve years before this time, under the labors of Elder House. After him Elder Lewis had toiled for eight years and baptized fifteen into the fellowship of the body. They had a meeting house thirty-six by forty, with a basement for social meetings, and a debt of \$1,200. The seating capacity of the audience room was two hundred and fifty. The financial ability of the church was very small, as times had been hard the year before, and some had lost nearly all they possessed of this world's goods. And yet to the credit of this little band of believers of only thirty-seven in all, the record is left: "They promised the pastor \$600 annually, which they punctually paid."

Under these discouragements the pastor commenced his labors with an ardent devotion to God, and untiring energy in the work. These labors

were to be abundant in the line of preparing sermons and proclaiming the message of eternal truth. Three sermons on Sunday and one during the week were expected, and all to the same congregation. In addition to this, funeral sermons, labors in revivals, and the usual calls for preaching at associations and general denominational gatherings were to be added. Was not all this a Herculean task which no church now demands and no minister would undertake? But little labor was demanded in visiting the flock, and so attention was given to reading, to study, to the investigation of new lines of thought, and to a thorough and systematic preparation for the pulpit. This was just the work demanded for this earnest preacher to deepen and give breadth to his views of Gospel truth, and add to his power as a preacher of the Gospel. He improved these advantages, and manfully met the demand made upon him. Now he began to preach courses of sermons on the Inspiration of the Scriptures, on the Exposition of Revelation, of the Acts of the Apostles and different themes. This required close study and clear conception, as well as careful classification, so as to keep each branch of a general subject distinct by itself. And now this extemporaneous preacher began to write sermons, to carefully mature

and put on paper his discoveries of truth. He very seldom carried one of these into the pulpit, and could not confine himself to the "reading of a sermon," as he called it, but being blessed with a good memory and abundance of confidence, he delivered these studied efforts with remarkable precision of thought and power. But having a short fit of sickness, which somewhat affected his memory, he began to use a short skeleton or monitor. This made the work of preaching easier, and relieved the strain put upon his powers in preaching off-hand so frequently. In a remarkable manner his former antipathy against studied and written discourses began to give way, and he saw the necessity of husbanding his strength and relieving himself of the strain put upon him. That he did not break down and utterly fail under such abundant labors was owing to a remarkable facility of preparing sermons, a good constitution to endure labor, and the excellent care of a companion at home. His growth in the ministry was now assured, and his mark made as "one of the first preachers" of the time. These habits of study, and this good use of his library and books of reference, continued with him during all the years of his subsequent history.

It was owing to this line of effort, under the

blessing of God, that success and prosperity began so soon and rose so high. The house began to fill up, and seats had to be brought into the aisles to accommodate the hearers. Those well prepared sermons, delivered with such energy and devotion of soul, drew the people and impressed them. Soon converts were flocking to the baptismal waters, and the church growing in number, in moral power and influence in the community. Very soon the place was too strait for them, and the house must be enlarged twenty-five feet in length, and a gallery on three sides, thus doubling its seating capacity. And still the people continued to come, and the power of Divine grace was manifested in bringing souls to the fountain of cleansing and leading them to own Christ by a public profession. Young people of promise came, the hardened and profligate wanderer of many years was led to repose in Christ and devote all to his service. It was a glorious ingathering for the little church, and one tide after another continued to flow in until they were enlarged and established as a church of great promise.

It was a noble effort of that little band to enlarge the house, but under the inspiration and example of the pastor, and the necessity of the case, it was done. "The riches of their poverty abounded

in their liberality." One said, "I have lost all I am worth, but I will give one hundred dollars and raise it outside the church." Another said substantially the same. The pastor gave \$100 and raised \$300 in Plainfield and New York.

And so, by a united effort, \$1,500 were expended, the former debt paid, and the current expenses of the church met. The inspiration of that day has continued until the present time, and the work then done has multiplied in its results to this day. To God be all the praise.

During the early part of this ministry, and in the midst of such untiring labors, a cloud of adversity settled over the home of the pastor. He was stricken and sad at the loss of his second wife, Esther Blaine, who had been the sunlight of his home for twelve years. She was the mother of six children, all of whom she left to the care of God and her broken hearted husband, except one, who had gone in infancy to the nursery above. And yet there was a silver lining in this cloud. It was the happy and transporting manner of her death. She had lingered for some time on the borderland, and had grown too feeble to speak above a whisper, yet she sang audibly so softly and tenderly the lines:—

“O when shall I see Jesus
And dwell with him above,
And from those flowing fountains
Drink everlasting love?
When shall I be delivered
From this vain world of sin,
And with my blessed Saviour
Drink endless pleasures in?”

The house was desolate and empty when the mother and wife was gone. New arrangements must now be made in adjustment to the new circumstances. The oldest son was taken to live with his grandparents in North Harpersfield, Delaware County, New York. The babe was given to the most intimate friend, at whose house they were married, to bring up as her own. Another found a home for a time under the same roof, and the little girls, three in number, kept at home, and Aunt Phebe installed as housekeeper. What sad havoc upon a family of children, tearing them asunder and destroying the tender affection that ought to grow with their advance in life. A family of fragments, widely scattered, and never again united. And never have all the children been gathered together under the parental roof, never all seen each other, nor gathered around the one domestic board. God grant they may all be gathered into the one family of the redeemed in heaven.

About six months after the death of his wife,

the pastor was greatly prostrated, "physically and mentally," by a fit of sickness. He was laid aside from all active duties, and kept out of the pulpit five successive Sundays. The amount of labor performed, together with the severe affliction endured, was the cause. And when so far recovered as to commence again his official duties, his wonted strength was not regained. He remained for months in poor health. In the spring of 1836, March 26, he was married to Mrs. Eliza Hutton, of New York City, and soon after took a journey to his old home in Delaware County, New York. This respite from labor and change in domestic relations were of great benefit to his health, and he returned to his charge with renewed strength.

This marriage, was a happy omen in the life of this afflicted family. The dense cloud that had rested upon it floated away, and the clear atmosphere of domestic felicity settled down upon it. Mrs. Eliza Hutton had been a widow five years, with a little girl about six years of age, which she brought with her into the new home. She was an estimable lady, a good mother to the motherless children, and a worthy companion and helper of her husband. He has left on record, "I found her in every respect a very agreeable companion and helpmeet indeed."

Prosperity continued with the extended labors of Elder Grenell on this field. At the close of his fifth year he thought it duty to change his field of labor for one opened to him of more income and wider influence. The record in summing up is one thousand three hundred and eight sermons, one hundred and fifty-eight baptized, three of whom, George C. Baldwin, William Cockran, and Robert Hartly became ministers of the Gospel. He "commenced labor here with less than forty members and closed with more than one hundred and sixty."

VII.

LABORS IN NEW YORK CITY.

In reference to the call extended to occupy this new field, he has left on record the following: "I neither wrought it, sought it, bought it, nor thought it. The Paterson church was dear to me as a season of trial, anxiety, and triumph. But I had full evidence that one prominent family desired a change of pastors, my salary fell short \$200 a year of supporting my family, and New York was a field of increasing usefulness." So in October, 1838, we find Elder Grenell girding on the harness and giving himself to this new undertaking.

Two small Baptist churches, the Grand Street and the Broome Street, had disbanded and united together in one church. They occupied a hired house in Broome street that had been erected as a free church. The body numbered about one hundred and seventy members, but not yet made one in sympathy and work. It so happened in the order of Divine Providence, that Elder Grenell had preached "by exchange of pulpits," the first sermon to this newly organized body of believers

after the union of the two into one church. His mind was led to the thirty-seventh chapter of Ezekiel, "*The two sticks put together in the hand and becoming one stick,*" as a theme of discourse. The preaching of this sermon made a favorable impression, and with other incidents led to the call and its acceptance.

The officers of the new organization were selected in equal numbers from the two bodies of which it was composed. They were "good and true" men in their relation to the new pastor, and in efforts to enlarge the borders of Zion. So old preferences died away, the pastor led his flock into "green pastures," and soon the Spirit of God blessed the union and effort of these humble Christians with a gracious revival, which obliterated all past differences and made them all one in aim for the good of the church. What a healer of division is a powerful revival of religion, bringing all into a higher union to Christ and nearer to each other. About twenty were baptized into the fellowship of the church, the congregation was greatly enlarged, and the Sabbath school grew rapidly in numbers and influence.

In June, 1839, this new body was "cordially and affectionately" received into the Hudson River Association. The venerable Doctor Cone extended

the hand of fellowship in a tender manner to the pastor as the representative of the church.

In one year from this time it was evident a new and enlarged house of worship must be erected for the accommodation of the people flocking to this "Temple Gate of Zion." The house they occupied was full, and more room for children coming into the family was imperatively demanded. These Christians were all "the poor" to whom the Gospel had been preached. They had been made rich in the blessings of Divine love, and yet were poor in this world's goods. How could they undertake such a work, when nothing less than \$6,000 would purchase a suitable lot, and \$12,000 would be required to erect a suitable building, "more than they all were worth." But with faith in God and the demand made upon them, they resolved to make the effort, under the inspiring leadership of their pastor. "A lot seventy-five by one hundred feet in Cannon Street, near Broome, was rented for twenty-one years, interest \$300 annually." A subscription was opened, and soon the work energetically commenced.

This new undertaking imposed additional labor upon the pastor of a very trying kind, requiring great persistence in effort and strong faith in ultimate success. In addition to four stated ser-

mons a week, he had to "beg money to keep the thing going, and ransacked New York, obtaining donations from twenty-five cents to \$250." This was his summer's work, gratuitously given, and no vacation to rest and recuperate his over-taxed energies.

In addition to all this, it was a task of no ordinary kind to animate and keep up the courage of the church during the progress of the work. A strain was put upon their beneficence which was not anticipated in the outset. They were required to keep giving, to add one-third or one-half to the amount of their original subscriptions. The pastor continued to preach on the rewards of benevolence, the efficiency of the voluntary system and the need of co-operation in the work, and kindred themes. One text was (Isaiah 41: 7): "So the carpenter encouraged the goldsmith, he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails that it should not be moved." All these efforts had an influence to inspire the people and lead them to greater exertion for the furtherance of the object. Then "a pass book was given to every female who would try to raise five dollars or more," and yet the demand was not fully met. Collections came in from sister bodies, and the house was completed and

dedicated in March, 1841. Meetings were held several evenings, with some noted preacher in the pulpit at each meeting. Several hundred dollars came in this way to relieve the struggling band. They found after all quite a debt resting upon them, but were able to manage it, and eventually saw the entire sum paid.

The erection of this house of worship was a grand undertaking for both pastor and people. It stood when completed a monument to their faith, their zeal, and self-sacrifice for the cause of Christ. It was, for the time and the part of the city in which it stood, a splendid edifice "of substantial neatness," all well and truly done under a feeling of demand to accommodate the people and prepare the way for large accessions to the church. And not one regretted the sacrifice made when he saw the house full, and three hundred children gathered into the Sabbath school as the future hope of this Zion.

But the best of this grand undertaking was, God smiled on the effort and filled the house with his glory. It became the birth-place of souls, a Beth-el to many a wandering and solitary Jacob going from his father's home, and a place of sweet communion in toil and triumph for Christ. Eternity alone can fully reveal the extent of this work or

tell how many souls were blessed with a new spiritual life in Christ.

"A protracted meeting" was commenced by the church, with but little special interest at the outset. Some few felt an intense desire for the conversion of sinners, and all united in the effort to lengthen the cords and strengthen the stakes of Zion. After the first week of effort the feeling increased, the work deepened and continued to spread for thirteen weeks. Meetings were held every evening, and but little aid given to the pastor in preaching, yet the work went on, and often the baptismal waters were stirred, until one hundred and two had been added to them. Among these converts was an old lady of seventy-three; a husband and wife who had long been parted, but who came to the anxious seat, neither knowing the other was there, made one in Christ, and reunited in family relation; an inebriate who was turned to sobriety and became a noted temperance lecturer, and others of all ages and conditions in life. It was a time of rejoicing in this Zion when the first communion was held and the pastor welcomed so many to the fold.

At the close of these meetings, when the strain under which the pastor had labored was removed, he "found himself completely exhausted" and unable

to perform his accustomed duties. He had endangered his health by overwork, and nature demanded payment for wasted energies. The old remedy was resorted to, "a journey to Harpersfield" and a visit among old friends and relatives. He also extended the journey as far as Elmira, New York, and was absent from his pulpit four Sundays. He returned to his people and work with renewed vigor, but found three sermons on Sunday in a large house exceedingly exhausting. He continued his ministrations during the summer, and in the fall received a call to enter a field demanding just such a gift of building up and enlarging as he possessed. He had brought the Cannon Street Church to a high state of prosperity, with every indication of strength and efficiency in the service, and the hand of the Lord seemed to lead him where he could do the like work in another field. There were also some in the church who thought a pastor ought not to remain in one church more than three years. His labors, also, were too much for his strength, and he concluded to accept the call extended to him, and sunder the relation that had been so dear to him and so wonderfully blessed of God to the good of souls.

The record stands at the close of this pastoral relation: The church of one hundred and seventy

members had increased to four hundred and twenty-five, a new and substantial house had been erected, with a seating capacity of nine hundred and well filled with hearers, and the Sabbath school of one hundred had grown to over three hundred. He had preached one thousand and ninety-six sermons, baptized one hundred and eighty-nine persons, married ninety-three couples, and left a united and vigorous church with the best of feelings.

VIII.

LABORS IN ELMIRA.

We must now take a long journey to western New York, and follow this angel of light as he bears the message to Elmira, then a village of over three thousand inhabitants. In thought or on the wing of the imagination, we can in a moment make the journey, but for a minister to move a family of six children, beside himself and wife, before the erection of the Erie, was quite an undertaking. It was by omnibus to the Hudson River, by steamboat to Albany, canal to Geneva, lake boat to Watkins, and stage-coach to Elmira, and occupied one whole week. Here in a short time Elder Grenell found himself settled comfortably, and began to build the waste places of Zion in this thriving village.

The Baptist Church was "well located and substantial, and would seat three hundred and fifty persons." They had been without a pastor for some time, and were not in a very prosperous condition. There were one hundred and ten resident members, about forty of whom resided in the vil-

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lage, about forty in South Port, some five miles distant on the south side of the river, and the rest scattered over the surrounding country.

Here the new pastor began with three sermons on Sunday, and one during the week in Elmira and one in South Port—*five sermons a week*, beside extra occasions. And the salary “\$500 and perquisites.” “The church expected this,” and evidently meant to make their minister earn his money. He was adequate to the task, and brought things new and old out of the treasury of Divine truth for their instruction.

Before the first month of the new year had passed signs of an awakening appeared, some of the young people in the congregation were serious, and an increasing solemnity was apparent among the people. A series of extra meetings was commenced and, to the surprise of the church, when the invitation was given on the first night “for any that desired prayer to occupy the front seat, six young people came forward, weeping for sin.” This gave a new impetus to the meeting, aroused those that had been cold and indifferent, and the interest continued to increase. A neighboring pastor came to the aid of Elder Grenell, and continued each evening for five weeks, except on the Sabbath, when he must be with his own flock. So the work

went on until the baptismal waters had been visited six different times, and fifty-five had been buried with Christ and raised in the likeness of a new life. The work extended to South Port, to Jerusalem, some six miles east, and through the village. A large proportion of the converts were males, and much strength was added to the church. "Their ages were between fourteen and sixty-five."

About this time the Chemung Association was formed, and Elder Grenell took an active part in the work. A preliminary meeting had been held, and the enterprise agreed upon, but the organization and first meeting were under his personal supervision, with other laborers on the field. He preached the opening sermon of the new association, and was called to preside over its deliberations. It was with great energy he entered into and preformed his part of this service. It was a wise and timely step taken when this body was organized with six churches, for it continued to increase until over twenty churches were enrolled on its banner.

The next effort of the pastor was to increase the benevolence of the church, and this had to be done without the cordial co-operation of the more wealthy members. About sixty dollars was the amount that had been contributed to all the

benevolent organizations of the denomination. This was thought by the pastor to be a very small thing for a body possessing the pecuniary ability he knew they had. So by the plain preaching of the Word, by continued effort in arousing and cultivating a missionary spirit, the contributions of the first year of his labor came up to \$100. The next year it reached the sum of \$200, and the following year \$300 were given. The fourth year brought \$400 into the missionary treasury and the fifth saw the mark of \$500 reached. It was a surprise to all that so much was raised to extend the Gospel beyond the bounds of the church; but it clearly reveals the fact that a faithful pastor, inspired with a missionary spirit, can do much to bring the gifts of the disciples into the treasury.

One great hindrance to ministerial success on this field was the slow and easy way of raising the pastor's salary. It was three years before a settlement could be gained, and then they were \$250 in arrears with him. They had agreed to pay him quarterly, and to furnish his wood, and hay for his horse. These items were neglected, and a continual annoyance and vexation were the results. When they settled with the pastor he had means to meet his obligations, and felt a great burden

was removed from his mind. In relation to this settlement he said "This enabled me to pay all my debts and I was happy."

The income of the society did not meet its expenses, and all through the carelessness and neglect of those able to have it otherwise. The result was a continual friction between pastor and people, and the reflex influence on the harmony and spiritual prosperity of the church was exceedingly bad, It led to one vexation after another, continually irritating the pastor and leading to unkind remarks and complaints, till a separation of pastor and people must be the result. A salary of \$500 and perquisites, find his own house, and then a family of eight to ten to maintain, how could it be done but by the closest economy? Should not a body of believers realize the necessity of promptly meeting their obligations and relieving the pastor of all unnecessary anxiety?

During the fourth year of this pastorate he paid a visit, in company with his brother Samuel, then pastor of the Jackson Church, Tioga County, Pennsylvania, to Harpersfield. His mother was still living, and he was enabled to bring her back to his home to make a visit. She remained during the winter, and returned to her home soon to be gathered to her eternal rest.

He also visited Elder Warner Lake at Mount Morris, who had baptized him and his parents many years before. He remained over Sunday, and had a delightful visit with the aged servant, and filled the pulpit for him. This was their last and parting visit, for the venerable servant of God soon passed to his reward. A tender feeling was ever felt by Elder Grenell for this man of God, and he frequently spoke of him with great respect.

At the close of this same year "special signs of revival" appeared, and a few precious souls were led to own Christ and became members of the church. There was a lack of co-operation, a lamentable indifference was manifested by the membership, and so the work did not spread and become general in power and blessing. Some desired a change of pastors, and were not heartily seconding his efforts. So the decision was made, if an opportunity offer it will be duty to embrace it. Soon the old field at Paterson was opened to him, and with the close of his fifth year he resigned and returned to his former charge. The record of these years stands: "Attended fifteen associations, dedicated six new meeting houses, increased the resident membership fifty-five, and added greatly to the pecuniary ability" of the body. He had preached nearly six sermons a

week for the entire time of his labor on this field.

These five years were not barren of results, but far less was accomplished than might have been, had there only been the requisite spirit of devotion to God and co-operation with the pastor. A faithful ministry may be greatly hindered in this way, and the sad result is, such brethren stand in their own light and keep from the church the benefit that might be gained by an opposite course. It was with feelings of sorrow that this field was abandoned, and yet with gratitude to God for many blessings shared there and for an open door of usefulness elsewhere.

Farewell to Elmira and welcome to Paterson again.

IX.

IN PATERSON AGAIN.

After an absence of nine years Elder Grenell returned to Paterson and commenced his labors with the same church he had left on account of the insufficiency of the salary to sustain his family. There were now ten children under the parental roof, and it was an arduous and expensive task to remove the family from Elmira over the same route he had taken when going out there. He had now the promise of \$750, and thought some of the older children could aid a little, in various ways, to lengthen out the income. It was a delight to the family to get back to the old place of residence and nearer to their relatives

During his absence of nine years the church had had four or five pastors, and had received about one hundred by baptism. But a division had arisen among them and a party, about one-third of their number, had separated and formed a second church. They were meeting in a hired hall, and seemed to be vigorous and successful for a time, but internal dissention and hard times soon wasted them

entirely away. Some went to one society, some to another, but few returned to the mother church, and many glided back into the world. It was thus a damage to the strength of the Baptist cause, leaving the society of which he was overseer almost the same in number as when he left them nine years before.

Under such circumstances the pastor commenced his second term of service. His first text was Genesis 30: 31, "I will again feed and keep thy flock." This indicated the resolution of the pastor, and must have been a timely and appropriate theme for the contemplation of the people.

But immediate results did not attend the labor put forth, as in former years. For two years the additions to the church "were only one baptism and a few by letter." The same Gospel was preached and with the accustomed earnestness in delivery, but the Word did not meet with the desired effect, either in arousing the church to a state of spiritual activity, or leading sinners to the Savior. But at length there were signs of a revival, and it appeared that soon converts would be flocking to Zion and asking for baptism. As there was no convenient place to baptise, the pastor anticipated the want by raising, personally, the means, and having a baptistery put into the church. It was a

gentle and refreshing shower that came, with but a few in number gathered in, but precious in its influence, and with blessings to the family of the pastor. Two of the children were among those welcomed into the fold.

About the commencement of this pastorate, Elder John Rogers, who had been pastor at Scotch Plains, retired from the ministry on account of age and increasing infirmity, and came to reside in Paterson. The relation of the pastor to this aged servant of God was exceedingly pleasant and profitable. There was no jar or jealousy arising on either side, and Elder Grenell often mentioned, in after years, the pleasure derived from intercourse with him and his family. The stay of the veteran on furlough was not long, for during the last year of his pastoral labor Elder Grenell was called to discharge the last sad rite and follow him to the grave. Both at the funeral service at the house, and the following Sabbath in the sanctuary appropriate sermons were preached. "The memory of the just is blessed," and, "To die is gain."

During these years "that fearful scourge, the cholera," visited Paterson, and "made sad havoc in the town and in the church." Two of the leading members were smitten down, and the visitation

of the sick and attendance at funerals added greatly to the labor demanded of the pastor. He was mercifully sustained, and in no case refused to visit and pray with the afflicted, or discharge his duty at the funeral.

And following this came scarlet fever, the dread of so many parents, and so fearful in its destruction of children. It entered the family of the minister and four of the children were sick at one time, and one, the bright and cheerful Eliza, in her ninth year, died. It was a severe blow to the family, but how thankful that the others were spared.

Elder Grenell preached several courses of sermons during this stay with the people of Paterson—one on the types of Christ, one on the miracles, and “on other subjects.” He also delivered many temperance sermons, and openly advocated the doctrine of total abstinence. The trumpet when put to his mouth gave no uncertain sound on this or any other Gospel theme.

His “stay at Paterson was just four years and three months. Twenty-five baptized, eight hundred and forty-nine sermons, and thirty-five marriages.” With the best of feeling existing, and no desire for a change showing itself, the pastor concluded to move for two reasons. One was, “he could not live on \$750 a year,” and the other was removing his

boys away from the influences surrounding them. So he removed to Horseheads and commenced his labors January 1, 1852. This was only six miles from Elmira, a former field of labor. Here he purchased a few acres of land, in order to furnish work for his boys, and erected a dwelling for a home. But he soon found the new field was not at all after his liking. He found the church "very unsound on the temperance subject," "much moderate drinking," "members used it and dealt in the article."

They were not a benevolent people, nor were they aggressive in Christian work. "The salary came slow," and there was not the proper response to the earnest appeals of the pulpit. So this was destined to be a short term of service, and lasted only one year and nine months.

But fruit was gathered even here, and quite a number were welcomed into the church on profession of faith in Christ. On this field "thirteen were baptized, two hundred and fifty sermons were preached, and nine couples married." He left on record, also, "I left all in peace and friendship."

The tent was next pitched in Honesdale, at the head of the Delaware and Hudson Canal and the county seat of Wayne County, Pennsylvania. Its population was about three thousand and continu-

ally increasing. The Baptist Society had a good house of worship, well located, but only a membership of about seventy-five. Other denominations were far in advance of them in wealth, in numbers, and in social influence. But the little church was a truly noble one, united, benevolent, and with a few of the choice spirits in it. Under such inspiring influences, labor was commenced. He threw his entire energy into the work, and brought "beaten oil" into the sanctuary. The "utmost harmony existed" between pastor and people on this field. They were edified and well pleased with the food served for them, and he was assured of their cordial esteem and co-operation. How easy to serve such a people, and how pleasant the service of administering to all their needs.

But this pastorate was like the former one, destined to be short, but for a different reason. The pastor was anxious to erect a house on the rear of the church lot. It was difficult to hire a suitable house, even for a year, for a certainty, and he wished to have a home of his own. The church did not enter into the arrangement with him, and he gained the idea they were averse to it for fear they might have an old man on their hands, who would not be able to fill the demand. So he quickly accepted a call extended from Port Jervis, and

closed his labors to the great sorrow and grief of the members. It is reported, "one of the deacons cried like a child," when the resignation was presented, and all were sorry that he had determined to go.

The record of this field is: "One year and seven months. Three hundred and eighty-three sermons, seven baptized, and married eighteen couples." Here he preached a course of sermons "on the family relation," which were well received, and his efforts in behalf of temperance "were marked with great applause."

LABORS IN PORT JERVIS.

X.

Port Jervis, in Orange County, New York, on the Delaware and Hudson Canal, and at the western terminus of the Eastern Division of the New York, Lake Erie and Western Railroad, is only ten miles from Meadville, where Elder Grenell commenced his ministry in 1818. At that time there was no place bearing the name of Port Jervis; but, with the construction of the canal, a settlement was commenced, the name given, and its growth prospectively assured. From time to time Baptist families moved into the place, and thus soon formed the nucleus of an organization. In 1835 about twenty persons were duly recognized as a regular Baptist Church. At the time of Elder Grenell's ministerial settlement the membership had increased to seventy-five, but they were scattered over quite an extent of territory—in Quarry Hill, Sparrowbush, and Huguenot—with but a minority in the village near the house of worship. These different places were held as outposts of the society, and an occasional sermon was

demanding in each, in addition to the two on the Sabbath in the church edifice.

Among the first efforts of the new pastor, aside from preaching the word, was the erection of a baptistery in the vestibule, directly behind the pulpit. It was carried through by the individual efforts of the pastor in securing the means and superintending the work, and so arranged that a door, swinging on hinges, could be raised in a moment and the baptistery opened to the view of the entire audience. He seemed to have an instinctive belief that such a thing would be demanded soon. With his accustomed facility in gaining converts, he expected candidates for the ordinance, and was not mistaken in his expectations. Only a few weeks after the completion of the pool, three candidates for the initiatory rite were received. Among these was his son Zelotes, then a lad of fifteen, now a minister of the same Gospel—a worthy namesake of his father. This bowing to Christ and being buried with him spread like a holy infection, and the baptismal waters were often stirred. These immersions were usually on Sunday evenings, and to crowded audiences the pastor gave a reason for the faith and practice of the Baptists.

There had been but little preaching of the distinctive views of our denomination in this place,

and many were timid and fearful lest the proclamation of them might offend. But this minister of Christ was conscientious and decided in his views, and believed people would be converted to no more truth than was preached. So he presented "the glory of baptism" as an ordinance of the glorious Gospel of Christ, "the burial with Christ" and the "putting on Christ" as professing faith in him by baptism. It is believed this effort was a timely and judicious one, resulting in the enlargement of the church of which he was pastor.

In this place the pastor realized his cherished plan of a house of his own. He purchased a large lot, invested his means in the erection of a house, and was soon settled with his family in a habitation of his own. He began to hope that it might be the place of his abode till release came from earthly toil. But this dream, like many an other, was not to be realized.

For the first three years every thing went on smoothly, and there was union and harmony among the people as a body and in respect to the pastor. But the latter part of this pastoral relation was far otherwise. It had been what some call a "one man church"; not in any invidious sense, but from the necessity of the case. One man of some pecuniary ability, of intelligence and devotion to the

Baptist faith, had early settled here and acquired a controlling influence in the working of the church. But there must naturally be a change in this respect when the body increases and other minds assert their opinions and assume work for the cause. When influence slips out of the hands of such a man, jealousy and ill feelings arise; he is ready to attribute his loss of authority to the pastor, or to incidents which may have no direct bearing upon it.

Times became exceedingly critical, and many trembled for the safety of the ark. Some even went so far as to openly calumniate the pastor, when it was evident that nothing but prejudice and envy ruled the breast. It was a season of deep humiliation to the pastor, a trying ordeal through which he finally passed fully justified by the church. The result was that some of those bringing trouble into the Zion of God were disowned; but the evil leaven continued to operate, till, for peace and self-respect, the pastor closed his relation with the church at the end of six years and six months. During that period he had preached one thousand three hundred and eighty-nine sermons and baptised fifty-seven converts.

LABORS IN GLENWOOD AND MILLINGTON.

XI.

For the first time during his ministerial life, Elder Grenell was now without a charge. He had been exceedingly uncomfortable in his relations to the church he had left for a number of months. The finances of the society had been badly managed. There had been many annoyances and perplexities continually arising to vex him. He had been "driven from the field," as he thought, though when called it was with the distinct understanding, that while able to perform the duties he should be the pastor of the church. But the reply made was, "We are not bound by any such agreement," and "We will not be responsible for the salary."

Quite an amount of salary was relinquished by him at the time of closing his relation in order to get the remainder to settle up his accounts. He felt a great relief in being free from the many trials that had been encountered, and trusted in the leading of Divine Providence, for the future. These and many such trials, are often endured by the ministers of Christ, in the prosecution of their work.

But within three weeks the steps of this unresting preacher were directed to North Vernon, now Glenwood, about eight miles the other side of his first location in the ministry. No church or organization had been effected there. The Baptists, residing in the vicinity, were a branch of the Ham-burgh church, and this was eight miles distant from their place of worship. So the thought of organizing an independent society was entertained, and a small house of worship, that had been erected by the Christians, was secured for the debt remaining on it. So the field was open to him, and in January a council recognized a church of thirty-seven members, and he became its first pastor. Providence in this way opened to him a pleasant field of usefulness, and made him a blessing to that people, with whom his relations were remarkably pleasant during the entire time of his stay among them.

It was not long before converts were coming to the baptizmal waters and seeking admission into the church. He was permitted to baptize seven during his three and a half years of labor, to see the little body becoming earnest and efficient in their efforts to sustain the cause, and to gather in a few by letter. "Here he preached five hundred and twenty sermons," and when, at the evident call of duty, his mind turned to Millington, he provided

Glenwood with a successor. His nephew, Rev. I. M. Grenell was commended to them, and introduced to their hearing. The wisdom of both the pastor retiring and the people clinging to him was manifested in this step. The nephew has remained on the field for twenty years, and his labors have been blessed to the good of many.

"The first Sunday in April, 1865," labor was commenced in Millington, situated in "the Passaic Valley," a country parish, set off from Mount Bethel, the mother church, about fifteen years previous to this time. The two houses of worship were only two miles apart; but Mount Bethel was on the ridge, dividing the stream forming the Passaic, and the Raritan, and hence too remote for the convenience of some of the people. On this account the formation of the Millington church in the valley had been accomplished. The membership was about one hundred, the house well located and the body a united and harmonious one, having a good report of other denominations.

Nothing of special note occurred during the first two years of pastoral labor with this people. The pastor was at home among them, and free from any annoying incidents in his relations to the people, and sacredly gave himself to preaching and pastoral visitation. It is also due to this band of disciples to

say, that they held their pastor in high esteem, and ever treated him with kindness and the respect due to his age and office. He ever spoke kindly in after years of his relation to them, and the many favors received from them.

About the middle of the third year, the seed that had been so faithfully sown and watered, began to bear fruit. "The Lord granted them a precious revival of religion." It commenced "early in the fall in the school house, south of the meeting house." Here meetings were conducted by the pastor for three weeks, with about one dozen inquirers anxiously seeking the forgiveness of their sins. Then the meeting was removed to the house of worship and soon began to extend to the north. Meetings were continued through the winter, notwithstanding the extreme cold, the depth of the snow, and the drifts that blocked up the roads. The pastor continued to preach each evening, the brethren performed some of the labor of visiting, and the gentle influences of divine love continued to rest upon the people, until thirty-one were gathered by baptism into the church. Among the converts were two young men, both of whom went through college, one to become a preacher of the Gospel, and the other a teacher. The revival "was a great blessing to the church," both in the additions to the membership, and the

spiritual strength imparted. It was a great blessing and encouragement to the pastor.

About this time, duty seemed to demand an augmentation of the pastor's labors. The Mount Bethel interest had become weak by removals and deaths, and was now unable to sustain a pastor. They wished the services of the Millington pastor every Sabbath afternoon, and there seemed to be an obligation resting on the brethren in the valley, to aid the feeble band on the mountain. So this additional work was taken, and the school house meetings changed to evenings in the week. This move was a good one for the destitute church, but too severe in the strain put upon the energies of the pastor. It was carried out during his labor on this field, but caused him eventually to give up and retire from the charge. He was now a man of over "three score years and ten," and could not endure long this amount of labor and exposure. This conviction was more and more impressed upon him, as the months went by, that he could not endure the fatigue incident to the work without endangering his health, and breaking down entirely. So he gradually came to the conclusion that duty required him to give up the field if an opening should be presented elsewhere.

As a pastor he was well pleased with the results

of his labor. "The ingathering turned out to be a very good one, after years of trial." The converts were true to their profession and the church gained in permanent strength. This was a great encouragement and cause of thanksgiving to God.

But little change occurred during the years he remained after the revival. The membership was somewhat diminished by removals, but this in part was made up by persons bringing letters. "There was all the time the best state of feeling in the church and between the church and the pastor"

But his health and strength were giving way, and he was apprehensive that "the work would eventually break him down." There was a door opened to him and he felt it duty to enter it.

Hard was the parting of pastor and people. In a social gathering of the church and congregation he made a farewell address to them. He spoke of the uniform kindness manifested toward himself during his stay of six years. He declared his affection for them but related the steps through which his mind had been led to come to the conclusion reached. He invoked the benediction of heaven upon them and bestowed in a worthy manner his own blessing. There was hardly a dry eye in that concourse as he came to the conclusion of his address and said "farewell." The writer was present

and wondered that so much tender feeling should be manifested by men and women in the activities of life. It reminded him of the Elders of Ephesus meeting Paul when he bade them such an affectionate farewell.

His testimony was, " To decide in favor of going was hard work indeed. I had preached in five years and nine months seven hundred and fifty sermons, and baptised thirty-four and closed my labors the last Sunday in the year."

LABORS IN HACKENSACK, N. J.

XII.

We must now follow the subject of our memoir to Hackensack, N. J., his twelfth pastorate. He was now a veteran of seventy-five, and yet vigorous in thought, energetic in delivery, and young in heart and enterprise of spirit. A field demanding less travel and exposure, with the preaching in one place, had been his desire. In this he was now to be gratified. There was also special prospect of doing a good work in the place opened to him, since the indications of providence seemed to point with marked distinctness in the direction he was taking.

Hackensack is only eight miles from Paterson, his second and fifth field of labor. The Paterson Church had formerly had an out station here, in which he had preached once a month while their pastor. A small church had since been organized at Hackensack but having no house of worship and no stated pastor, it had dwindled to only two, a true and tried couple, genuine Baptists, who could consistently be nothing else in church relation.

These two were in fellowship and could claim the blessing. They waited in the confidence of those who trust in God for the dawn of a better day for the cause. At length one Baptist after another, moving in from the city of New York, as the suburban growth was accelerated, was heard inquiring for a church. The good Deacon De Wolfe and wife said to them "Yes, there is the church in our house," and so they received the new comers by a unanimous vote and the church began to thrive again. One step led to another, till at length the work of building a chapel was undertaken and a call was extended to this old pastor of the family to be the first pastor of this interest. This Deacon De Wolfe said as an encouragement and guarantee to the new pastor, "I will stand by you if you will come, and be responsible for your support."

Hackensack was not a place propitious to the spread of distinctive Baptist principles. It was settled originally by Hollanders, long before the War of the Revolution. Its growth had been exceedingly slow. In 1833 the population numbered about fifteen hundred but in 1871 it had increased to about four thousand. It is an important place, the County seat of Bergen County. The religious education of the people strongly favored the Dutch or Reformed Church.

The chapel erected by the Baptist Church was dedicated the last day of the year 1871, and on Sunday the first day of the new year, the pastor commenced his labors with them. The first theme of discourse was, "The mutual relation of pastor and people, what each have a right to expect of the other."—Acts 10 29.—A good audience was in attendance at this opening service, to give a welcome and encouragement to the man of God in his effort to elevate a new standard among them. Not a little enthusiasm was manifested on that day and it is believed a commendable ambition was cherished by those who had given their energies to this new venture in Hackensack. It was with an ardent desire to lead this little band of disciples into efficient service, and with his old time energy stirring within him that Elder Grenell entered upon the work before him. It is difficult to decide whether pastor or people were the more elated or which cherished the more laudable ambition on that day.

The opening of a new place of worship was an event in the religious history of Hackensack. As is common in all such movements, the new chapel and the coming of the venerable preacher were themes of conversation in many circles of the community. Could it be that the Baptists would be

successful in setting up a standard in such a strong Dutch Reformed centre? Many had a curiosity to go to the neat little chapel and many wished to hear the new minister. They were all welcomed to the house of God, kindly waited upon by officers of the church to seats, treated to good singing and taught from the oracles of Divine truth. In this new sanctuary, every true worshipper felt that this was none other than the "House of God and gate of Heaven." And there was drawn to the little chapel a gradually increasing congregation, who were edified and charmed by the power of the pulpit. From this sanctuary sounded out the word of God. The trumpet here gave no uncertain sound. The people continued to come, and the labors of the "old man eloquent," ever in earnest, were not only properly appreciated but enthusiastically praised.

This ministry was in its opening efforts and for many months a grand success. His auditors were many of them drawn from the Dutch residents of the village and some of the converts won to the Baptist faith and buried with Christ in baptism were from the same source. And when the initiatory ordinance was administered, in the baptistery under the pulpit platform, in accordance with the faith of Baptist Churches, crowds were attracted

to the service. The house on such occasions would be filled to its utmost capacity. And then "the reasons for the practice of immersion," "the glory of gospel Baptism," or some theme of the kind would be presented. Example and precept were then blended and set before the people. Each auditor was furnished with the means of deciding for himself the requirement made by Christ in the ordinance.

"As a wise master builder," Elder Grenell laid here a firm foundation under the guidance of the Great Builder, upon which might be reared in future years a magnificent superstructure. His care and oversight extended to every department of church work. He was zealous for the missionary development of the new interest and had an eye to financial affairs. He urged his brethren to use all reasonable precaution against incurring a large debt and advised them to make earnest efforts to extinguish the indebtedness incurred in the erection of the house. In his pulpit ministrations he brought continually to the people rich stores of Gospel truth for their edification and encouragement. Nor were the sick and infirm neglected in his efforts for the good of others. They shared largely in his Christian sympathy and pastoral efforts.

Some one has said, "There are always two sides

to a story." Much of truth appears in the saying, owing to the different stand-points of the parties. In relation to many events in life there are half a dozen sides or more, and each has its adherent. Some incidents, if not necessary to a truthful history, may with propriety be left out of a sketch of this kind. Every item in the account is not of importance to the general reader, nor can every thing be seen from only one point of observation. So, without the least intention of saying a word that could wound the feelings of the most sensitive, we may admit there was "another side" to these labors in Hackensack. And yet, all that may be said does not detract in the least from the general features already presented. There are often anxieties, mortifications and despondencies in the mind of a pastor unknown to his people and not revealed in his work. If these result mainly from over sensitiveness or are the children of the imagination, they are real to him and terribly destructive of peace of mind and rest of soul. It is not impossible but that brethren in the church failed to appreciate the feelings of a pastor in the many annoyances incident to the relation. It may be that even here some did not show proper deference to a pastor, "whose gray hairs were a constant and scriptural appeal to their consideration."

There is almost no limit to the endurance of a pastor in labor for a sympathizing, confiding and co-operative people. And should not every man of God have these environments in his work? Are they not his due as an ambassador of Christ, so far as his labors are in accord with the instruction of the Master? The man who permits the harness to chafe and gall his horse, suffers real loss of service, while at the same time he proclaims his lack of mercy. Should not every church make the most they can, by a confiding co-operation and affectionate encouragement in all his ministrations, out of a pastors labors?

The anticipations cherished when he accepted the call to Hackensack were not realized. These were of a quiet and pleasant field of labor, of a final settlement for the rest of his ministry and so long as able to fulfill its requirements, and of a cordial co-operation of his people under his leadership in carrying out all his plans for the enlargement of Zion. He thought himself restrained in his work and not as free as one of his age and experience ought to be. He had invested all he possessed in a modest home for his declining years or he would, at a certain time, have taken his departure. He gathered that some were anxious for a change of pastor at the end of three years and feared an old

man might be left on their hands, unable to fill acceptably the pulpit and discharge the other duties of the office. There were no indications of failure apparent. His feelings and energies were those of a young man, both in the pulpit and in obedience to other calls of duty. Great perplexity of soul was caused and many annoyances arose from such causes. And yet no one was really dissatisfied with his labors as pastor or wished to inflict a wound upon his feeling. It is probable that rumor and misconstruction of little things had unfortunately much to do with such an unhappy state of mind.

The writer will throw in here an item of testimony gained incidentally from a citizen of Hackensack, more than a year after the death of Elder Grenell. Being asked if he knew him, he replied; "Did I know Father Grenell? I guess I did. He did a work in Hackensack that no other man ever did."

When a minister has been for three score years in the work and has faithfully served his generation, it would appear that he should be spared the specially marring troubles which may fall to the untried and unknown servant. Why it should be otherwise, as is too frequently the case, is one of the mysteries of providence not yet solved.

Would not the added wisdom and experience brought to the ministration of the sanctuary, richly repay a people for a uniform kindness and forbearance shown to a venerable servant of God, and give them honor in the community?

Of old Moses spake unadvisedly with his lips. It was under the annoyances and perplexities that irritated him. So did this servant of the Lord give vent to the indignation of his soul in an unbecoming manner and cast censure where it did not belong. He quietly waited a time, brooded over the evil, preached a scathing sermon on a Sunday evening and peremptorily closed his labors. His text was the language of our Lord to Peter, John 21:18.

It is pleasant to say and to the honor of the good people of this society, that good feeling and fraternal intercourse were restored. Many acts of kindness were shown by them in attestation of their confidence and interest in him. Here was to be his last earthly home and among this people he was destined to pass gently down the slope of life to the rest remaining for him in heaven.

His term of service with this people was three years and three months. He baptized into the fellowship of the church twenty persons, and preached five hundred and fifty sermons. At the com-

mencement of his labors here the church numbered twenty-eight at the close, seventy-three.

“Glory be to the Father, and to the son, and to the Holy Spirit: as it was in the beginning, is now and ever shall be, world without end. Amen.

XIII.

LABORS WITH THE PATERSON THIRD CHURCH.

From the last of March, until late in the fall of 1875, Elder Grenell held no pastoral relation. It seemed at times to be fully settled in his mind that on account of his age and the infirmities that were coming upon him, he would not again assume the duties of a pastor. And yet he was not content to settle down in the quiet enjoyment of his home, and patiently wait the time of his departure. He had preached so many years that when Sunday came he felt lost and out of place if not in the pulpit, with an audience before him. His thoughts ran much in the line of sermons, and the laying out of some new subject or the recast of an old discourse that had done service years before. Wherever a door was open and the call extended to supply a destitute church he was ready to respond.

During a portion of the summer, in company with his wife, he went to see his son Zelotes, in Bay City, Michigan. On the way they visited several of his children and grand children, and spent an entire

month with old and tried friends in different localities. Each Sabbath there was a pulpit opened to him and he was ready to gratify his former friends and parishioners by delivering the Gospel message to them. And in Bay City there was an open door among the destitute and in the pulpit of his son's church. While he and his family were on a journey to the east, he found work that was exceedingly agreeable to him. But being urgently invited to be present at the Jubilee meeting of the Paterson Church, of which he had twice been pastor, and perform a part of the services, his visit was terminated much sooner than he had anticipated. He hastened back to the social enjoyments and religious festivities in his old field of labor, and afterward supplied the Millington church one month, during the absence of the pastor on a visit to his old home in Scotland. Before this he became somewhat acquainted with the Third Baptist Church of Paterson. It was without a pastor, exceedingly feeble and presented a field of promise and yet of self-sacrifice to the laborer. He concluded to accept an urgent call extended to him to undertake once more the work to which he had so long devoted himself. This relation was formed in the month of November, but he had supplied them during the month of October. "He called himself a permanent

supply," but was, in fact and by the voice of the people, pastor. The connection was to continue in accordance with the opening of Providence and his ability to continue the work. He at once assumed all the duties of an overseer of the flock and responded to every call for pastoral service.

His first pulpit effort after the formation of this relation was from the text, (2 Cor. 12:14) "Behold the third time I am ready to come to you: and I will not be burdensome to you: for I seek not yours, but you." This interest was a child of the First Baptist Society and had been recognized as an independent church a little over a year. Hence, quite a number of his former flock were gathered into this fold. In this sense he was "coming the third time" to the same people as a messenger of the Most High.

With the earnestness and energy of a young man he took hold of the feeble interest. His quiver was yet full of arrows and his bow abobe in strength.

A ripe age and rich experience were also brought to the work. He ardently desired to see the work of the Lord prosper in his hands on this, as it had in other fields of labor.

The first winter was a trying one to the pastor, since his residence was in Hackensack, and he was under the necessity of travelling on the Rail-Road

in going to and from his appointments. He usually went on Saturday and returned on Monday. He had a good home and kind treatment when absent from his own home and was the recipient of many tokens of kindness from his people. But so feeble, in a pecuniary sense, did he find the church, that frequently he supplied the pulpit of some destitute church and gave them the amount realized over his stipulated salary. In this way he aided them in carrying the burden laid upon them.

In the spring he moved his family to Paterson, and resided near the place of meeting. His work was then near at hand and more easily performed. He continued to feed the flock, to foster the feeble church, and to lead others to the knowledge of Christ. There were also from time to time a few gathered into the fellowship of Zion. During one year he baptized eight and in all the years of his labor here, twenty-six. There was a gradual increase, so that the society nearly doubled in membership and correspondingly gained in ability. It was his last and closing field of labor, all through a quiet and peaceful one, and his resignation was given in the fall of 1881, with the resolution formed not again to undertake the work.

At the close of this pastoral relation, he retired to his own modest home at Hackensack with the

intention of supplying destitute pulpits when his strength should be adequate to the exertion demanded and such opportunities of usefulness might be presented to him. In this way he expected to spend his declining days, and "wait all his appointed time," for his discharge. Opportunities of the kind were not wanting, and wherever he officiated the surprise was both general and marked, that a man of his years could yet preach with such energy of delivery and clearness of thought as were manifested in his pulpit efforts. At times he was "the old man eloquent," in these last efforts of his life. Some went long distances to hear the old friend of their fathers and veteran in the service preach, and returned delighted and profited by the sermons they heard. But only a few months were allotted to him in this service. In the following spring he supplied the First Wantage Church several Sabbaths. Here he performed his last successful labor in the pulpit to the edification of the hearer but with great exhaustion of his physical strength. In July the hand of disease was laid upon him. He was entirely incapacitated for the performance of ministerial duties. His work was done. There remained less than a year of life to him and that to be spent within his own home. Administered to by loved ones, he gradually declined

in strength till removed by the hand of death.

Here must close the sketch of his labors in the ministry. What shall the closing sentence of the narrative be? What more becoming at the close of a public life of sixty-five years, than the expression, "Well done good and faithful Servant.?"

XIV.

SICKNESS, DECLINE AND DEATH.

We now come to the last and closing scene in the life of this servant of God. Our Savior said: "I leave the world and go to the Father." So must every servant of His leave the world as a scene of conflict and go where his Redeemer has gone. And Paul affirms: "David, having served his generation according to the purpose of God, fell asleep and was added to his Fathers." Elder Grenell had "served his generation according to the purpose of God." It only remained, at the close of such a day of toil, that he "fall asleep and be added to" the company above. How sad the reflection that such an issue sunders all the relationships of this life; but how glorious the result to the weary and worn laborer, taken away from earth and added to the redeemed in the presence of God.

The scantiness of material for this part of our effort fills us with apprehension of failure. Very little is left on record from which we can draw material to picture him descending the slope of life into the silence of the grave. We naturally

wish to look within the man, at such a time, through some door that is left ajar. We desire to know the musings of the soul as it converses with death and gains by faith a view of the unseen. Here must the true life be, within the man, in the emotions and aspirations of the soul. And here the conditions of happiness are to be found in the "full assurance of hope" as "an anchor to the soul, sure and stedfast" in the storm, but holding to the rock of eternal safety "within the veil." Could we only read and rightly interpret the writing of the Eternal Spirit on the tablet of the soul, how easy the task before us.

He had said, in anticipation of the end, "I wish to follow the cloud and preach as long as I am wanted and the Lord gives me strength, and freely resign when his providence shall dictate." The time had now come for him to resign, to give back to God the commission given to him sixty-seven years before, and with it his life and labors. The time also was near for him to peacefully resign himself to death as the end of life and door to eternal rest. He did thus give up all his concerns into the hand of God and commit himself unto a faithful Creator. To the writer he said in reference to the severe attack of sickness he had endured: "I knew that I was very sick, and the first concern

was about myself: will I get well? Then the thought came: "*It is none of your business*, and my anxiety was gone." He resigned himself to God and in quietness and assurance of soul patiently waited for his change to come. At another time he said: "However much I may be wrong, or whatever may become of me, God is all right. There is no error or imperfection in Him. I know he does all things well." How grand such an utterance from the lips of a servant of God, when prostrate on a bed of sickness and helpless as a child! He justified the ways of God and "ascribed righteousness to his Maker." And there remained, so long as reason was on the throne and the power of memory was not impaired by disease, this peaceful acquiescence in the will of God. No murmur escaped his lips, no complaint was uttered. The restless man of life was the quiet child in the mother's arms.

His last effort to preach was at Millington, the first Sabbath in July, 1882. He had preached a few weeks previous to this, with great acceptance to the people but with an almost entire exhaustion to himself, at First Wantage. He was not adequate in physical energy to this last venture. Disease was already fastened upon him. He felt within himself unable to perform the task, but regard for

the people led him to make the effort. The old time energy was not within him. It was apparent to his former parishioners that neither in mind nor in body was he himself. He was taken from the Sanctuary to the home of a brother near, violently sick. A physician was at once summoned and all that medical attention and kind christian friends could do was cheerfully done to relieve the sufferer. He was alarmingly ill for several days, but on the fifth day was so much relieved that he could be taken to his home at Hackensack. Here he was confined to his bed for a number of weeks, and all hope of recovery, for a time, seemed to have fled. But he continued to live, began to show signs of improving and of coming back to the enjoyments and activities of life. He gained in strength until he could walk a mile. He talked of anticipated visits to his children, and seemed to have an abiding interest in all that he heard of the prosperity of the churches. But toward spring the balance began to tip the other way and there was an apparent decline from week to week. He had earnestly desired to visit his son at Deckertown, and see the new church edifice recently erected there. He was compelled to forego the anticipated visit on account of increasing weakness. There was a general decline and failure of all his powers,

both of body and mind. The body became exceedingly weak and emaciated, the mind wandering and in perplexity. There was only the wreck of the man of active life. The time of release was drawing nigh, and he quietly passed away, just after midnight, June 21, 1883. There was no alarm given, no word spoken, only a perceptible change and in a few moments the scene was ended. He was no more. "Absent from the body, present with the Lord'.

Many incidents of these last weeks of his life were especially tender and touching in their appeal to the hearts of loved ones. Could they all be collected and put in order before the reader, a long chapter would be required. But they belong to those in the inner circle, who waited upon him, watched his decline and tenderly anticipated all his wants. For the comfort of his many friends only a few items need be added. One of these is his devotion to the Bible and his fidelity to the family altar as long as he was able to officiate. And when too much reduced in strength to perform the duty, his pastor, or any minister of the Gospel or private member coming in to visit him, was invited to offer prayer. Toward the last, he requested the one offering prayer to stand by the bed and hold his hand while addressing

God in his behalf. This was done when the ear could with difficulty distinguish the difference in sounds. He greatly enjoyed those seasons of devotion and seemed to be lifted in thought to the better home above.

His child-like acquiescence in the directions of the physician and conformity to the wish of attendants was remarkable. "All right," was his frank expression, with a tenderness that often started the tear to the eye, so submissive was he, so like a child. "It was wonderful," as remarked by the physician, and "I never saw the like before." And only for a few days did he appear troubled in mind and not like himself. As he had lived in Christ, so did he die in Him and depart to be with his living Redeemer. "The children of God shall ever live in their Father's house, and eat at their Father's table."

The funeral services were held on Monday, June 25th, in the Baptist Chapel of Hackensack, under the direction of the pastor, Rev. R. M. Harrison. An anthem and hymns were sung by the choir, prayers were offered by Rev. A. Hopper and Rev. J. N. Adams, and addresses were made by Rev. W. W. Everts, D. D. and Rev. W. H. Parmly, D. D. Doctor Everts spoke of the "blessedness of the dead who die in the Lord," and Doctor Parmly

gave reminiscences of his early ministry in New Jersey, and his relations to the ministry and churches of the State. The remains were then borne to Cedar Lawn Cemetery, near Paterson, New Jersey, and interred. He rests there in hope of the resurrection to immortal life. "He that believeth in me though he were dead yet shall he live."

XV.

COTEMPORARIES.

During the early years of his ministry Elder Grenell occupied a prominent position among a group of men distinguished alike for their mental endowments, the strength of their convictions, and the wide spread influence exerted by them. The memory of some of those venerable servants of God still lingers as a fragrance in the hearts of the fathers of our day, but others have passed almost entirely from the recollection of all now living. Soon they will all be forgotten on earth, and their record remain only on high. The mention of the names of some of them, and their time of service, leads us to venerate them as devoted ministers of the Gospel, and we recognize the hand of God in raising them up and endowing them so richly for their work. They were true and tried men. They nobly met the demands of the age in which they lived.

These men were sent into the ministry without the training and culture of the schools. They made no pretension to scholastic education. Some of them regretted exceedingly that advantages of this

kind had not been given to them. But they were endowed with a vigor and grasp of intellect, had gained an intimate acquaintance with the word of God, and, with a burning desire to see the religion of Christ spread through the world, were possessed of a power in the ministry seldom excelled in our day. In temporal matters they depended largely upon their own toil. They held the plow, "lifted up the axe upon the high trees," planted and gathered their sustenance from the earth, but their thought and study meantime were on things higher than those of this life. They were daily students of the Bible, sought wisdom and spiritual insight from God and gained an unction from the Holy One. When they went to the log cabin, to the school house or grove to deliver the message of eternal truth they spake as one coming from the immediate presence of God. Saints were edified and sinners convinced of the reality and claim of religion.

Association with such men is a powerful influence for good. It gives inspiration to a young minister and decides in a great degree the character and efficiency of his efforts. He is moulded and developed by intercourse and contact with them. In some things he is led to imitate another, in other things to shun a folly or strive for an opposite excellence. The associational gathering was

then a prominent meeting and many of the "Elders and brethren" came to it as to a rich feast. Ministers mingled together as brethren of the same household, greeted each other "with a warmth and godly sincerity" which has not been increased by half a century of progress. There was much preaching in those gatherings, and but little of the routine of business. It is even recorded, "No person was appointed previously to deliver the annual sermon in those early days." When assembled some one by general desire or invitation of the officers of the body, or pastor of the church, preached the opening sermon, and four or five others followed during the meeting. Such a meeting was an educational force as well as a social and fraternal influence to a young minister. These Elder Grenell often acknowledged to have been of great benefit to himself, especially in the earlier part of his ministry. His testimony has been left in his own words: "My great pulpit help was in attending associations, from one to five a year. Abington, New York, Philadelphia, Hudson River, Franklin, and others more remote. Both in a literal and theological sense these were means of improvement. I felt I carried home a full compensation for time and expense."

Among those early associated with the subject of this sketch, in the Warwick Association was

Henry Ball then pastor at Brookfield, with a church of three hundred and forty members. He was in the strength of his manhood, an able minister of the Gospel, of good report among all his associates, and one who openly advocated the missionary agencies of the denomination. He was a friend and counselor of the young minister and ever cherished for him an abiding affection.

Another of those worthies was Aaron Perkins, whose clear and logical method in preaching, first gave to Elder Grenell the idea of system in the arrangement of a sermon, and suggested "the plan of a discourse and the classification of ideas." He was a good preacher of the Gospel, devoted and true to the demands of the time for religious efforts in the extension of the kingdom of Christ. He lived to an advanced age and was gathered as a ripe sheaf into the garner. Often was his name mentioned as one who had contributed greatly to his benefit in these early associations.

In this list we may also include the name of Gilbert Beebe, during several years of his ministry in Orange, New York. For a number of years there was an intimacy and fraternal fellowship existing between him and Elder Grenell seldom surpassed. They traveled together, slept together, and preached in the same meetings. On the great doctrines of

salvation by vicarious atonement, they were one in view. On the ordinances and order of the church they also agreed. But on the doctrine of moral obligation and missionary agencies they differed. It was but a little difference at first, but the farther the lines were run the wider apart did they become. There was a season of argument and contention for the faith. The result was a separation, but with a mutual feeling of respect the one for the other. Elder Beebe became the leader of the Old School party, openly opposing the missionary and other benevolent agencies of the church, and Elder Grenell held to and advocated them all as included in the great commission given by Christ to the church. These two men became wide apart in their efforts but ever retained for each other a mutual esteem.

Then comes the name of Thomas Teasdale Senior the devoted pastor of Hamburg, Benjamin Montanye the former preacher of Deerpark, Levi Hall, holding "God has connected the means with the end," pastor of First Wantage, Philander Gillette, leader of the flock at Warwick, and others, each with his peculiar gift and in his own way doing service for the Master. These were all watchmen on the wall hearing the voice of God, and warning the people for Him. The influence of these men, and results of their labors, have come down as a benediction

upon the churches of our time. It was a great blessing to Elder Grenell that associations were given him with such men in the early part of his ministry.

And as we extend the circle of acquaintance, and follow him to other fields of labor in like associations, where shall we stop? He attended so many associations, had such pleasant relations with his brethren in the ministry, met so often with them and discussed the questions arising for contemplation that the boundaries of the circle can hardly be determined now. Many had a beneficent influence on him and his ministry while at the same time he was a power for good to others. In New York City the names of William Parkinson, Charles Somers, Duncan Dunbar, and Spencer H. Cone stand in the early part of his ministry in Paterson and New York. After these were Daniel Dodge, John Dowling, David Benedict, Samuel White, W. W. Everts, Thomas Armitage, and W. H. Parmly, and perhaps many others unknown, in this relation, to the writer. His intercourse and associations with ministers and many laymen were very extensive and remarkably fraternal. In the Abington Association he had many friends and admirers. He often attended this association from 1819 to the close of his ministry, and took council with Elder John Miller, C. A. Fox,

Henry Curtis, and Deacon Grennell of Clinton. Other associations and names might be added to this, but for want of definite information no record can be intelligently made here.

Life, it has been said, consists in harmony with one's environments. There must be the organism, the surroundings and the receptivity, in order to a true life, considered either in its own growth or influence for good on others. There were pleasant and profitable surroundings given to this servant of Christ through all the years of his public life. He possessed the organism that could adjust itself to its surroundings and develop a high type of growth and usefulness. In his harmony with environments was one source of his enjoyment and usefulness in the work of his life. In the order of Divine Providence, these associations had an educational value, and contributed greatly to his usefulness in the ministry.

XVI.

AS A MAN AND AS A PREACHER.

“All power in heaven and on earth,” is given to the ascended Christ. In the exercise of that power he carries forward his work by calling, qualifying, and sending forth laborers into the harvest-field of the world. In the beginning “He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” This he continues to do. Every true minister is an exemplification of the declaration.

And he who selects the men determines their special gifts. The adaptation of each to his work, his training, his mould of mind, his inherited traits—these, and such as these, are providentially arranged by Him whose spirit divides to each man severally as He will, and who holds the stars in his right hand. Thus every servant of Christ becomes an object of interested study, and especially such as have been signally useful. Each may be regarded as a special provision of the Lord, to fill a particular place. As Luther, Calvin, Knox, Bunyan, Roger

Williams, and many another illustrious agent of God, was raised up at the exact time and place when and where his peculiar endowments fitted into the needs and opportunities of the age, so also less conspicuous servants of God have no less exactly matched their day and place, and have possessed their distinctive characteristics. It does not require great eccentricity to render a man peculiar. As the world can have but one Martin Luther, but one John Calvin, but one Adoniram Judson, so it can have but one Zelotes Grenell. If there be another of the same name he will be still a different person, with a gift and sphere of his own. It is, then, no unwarranted assumption to claim that the subject of this memoir is a man worth studying. We will look at him just now as a man and as a preacher.

I.—AS A MAN.

He was naturally possessed of a sound and vigorous bodily organism. In his youth he was noted for physical activity and endurance, excelling in those boyish competitions which required skill and dexterity. Accustomed from childhood to labor with his hands he was never averse to bodily exertion, and whenever so situated as to render it feasible, he always had a garden spot which he culti-

vated with care, and whose fruits he particularly relished. Thus his natural vigor was replenished by wholesome exercise up to the last year of his life. When approaching middle age a dyspeptic habit seized him which for several years gave him annoyance, but an added prudence in diet, joined to his hardy constitution, triumphed completely over the affection.

His mind was of the same temper as his body. He was what is called "clear-headed;" possessed of an intellect at once active and discriminating. From childhood he was fond of riddles and puzzles, and as a boy he mastered his arithmetic with pleasure because every problem proposed therein was but a puzzle to be unraveled. The riddles and conundrums learned in his youth were often reproduced in his age in such abundance as to surprise listening children and grand-children. All his life through he was very fond of anecdote and could appreciate a story with point to it, and never forgot the point when repeating it.

Cheerfulness was a predominating feature of his disposition. Though of a nervous temperament, and often short and blunt in his manner of speech, it did not take long for a reflective person, who might feel aggrieved at the seeming sharpness of his question or answer, to discover that it was rather earn-

estness than combativeness that accented his words. He was not one to take pleasure in humiliating another. His instincts were generous, and his converse with others ever indicated a desire to confer pleasure. In social intercourse he stimulated the minds that came in contact with his own, keeping them attent with novel, shrewd, or incisive remarks, challenging inquiry and evoking repartee. Young and old alike regarded him as good company.

He was an earnest man. His cheerfulness was not frivolity. Life was intensely real to him. Its claims upon him were recognized as most exacting. Duty was a potent word. Indolence he knew not. He never was obliged to pause and ask what he should do next. He made seasonable plans and followed them. He walked neither on the sunny nor on the shady side of life, but took the road of rugged responsibility, and found his enjoyment in moving along that path. What his hands found to do he did with his might. He practiced that proverb which he often quoted to his sons when they found difficulties in the way of their tasks, "If thy tool be dull put thereon more strength."

He was a man of strong convictions. What he believed he believed thoroughly, and to that belief he proposed to conform his utterance and his actions. No one who knew him well was in ignorance as

to his position on the prominent questions of the day as to religion, society, or politics. Indeed, many could accurately forecast his attitude upon new issues from their knowledge of his cardinal opinions. Even casual acquaintances did not remain long in doubt as to who and what he was. He had the courage of his convictions. Compliant to the wishes and views of his friends in matters involving no moral principle, he was rigid as granite against any or all, if he believed any moral decision impended. No one who knew him attempted to make use of him in appeals to selfishness or policy.

He was a generous man. Regarding beneficence as much a duty as truthfulness or honesty, he both taught and practiced it. With a large family and a small income he was obliged during many years of his life to exercise the most rigid economy. Nevertheless he always had something to bestow in charity. In a company of ministers who were discussing the best methods of inculcating benevolence among their people, being appealed to, he said: "A good way to get a fair collection is for the minister to put a five dollar bill in the plate before it is passed to the congregation." A leaf from his own experience.

He was a man of unblemished integrity. It was part of his natural endowment to be singularly

ingenuous. He had not the arts of concealment or disguise. He could keep a secret, but only by a reserve so unnatural that his silence was a half disclosure. This frankness, which was often a source of amusement to his friends and his family, since it led him to speak sometimes of things which did not concern others, forbade anything like dissimulation or pretence in his business dealings. Not only did his principles prohibit any attempt to take advantage of others, but these, together with his transparent methods, offered every opportunity for others to take advantage of him—opportunities which were seldom seized, however. On one occasion he had a horse to sell. It had improved under his easy use so that it was a much more valuable animal than when purchased. When the day came to dispose of it, he led it into the village and said to the first man who looked at it, "This ware cost me one hundred dollars. I've had the use of her eighteen months, and I'd like to get seventy-five dollars for her." She was soon sold, and the buyer sold her again in an hour, making forty dollars in the transaction. When informed of the outcome of his horse sale he expressed no dissatisfaction with the price he had received. And as deceit was far from his nature he had a great scorn and repugnance for it when seen in others.

All underhand methods he abhorred, as hostile to the truth. Secret conclaves and collusions he regarded as *prima facie* proof of bad motives and evil objects. Whatever may have been said against him at any time in his life it is doubtful if he was ever charged with dishonorable dealing. One who knew him from early manhood said to the writer while these pages were being penned, "You are writing the life of an honest and hard working man."

II.—AS A PREACHER.

The Man and the Preacher were so blended, that it is difficult if not impossible to draw a sharp division between the two. Rarely do we see a minister of the Gospel who is so naturally and thoroughly the man in the pulpit that he is out of it, and the preacher out of the pulpit that he is in it, as was characteristic of the subject of this sketch. His individuality was in his preaching, and his preaching work permeated his hourly life. No conversation with brother pastors was of so great interest to him as that which turned upon the interpretation of scripture and the structure of sermons. In corresponding with those of his sons who are preachers, he frequently gave lists of subjects and

texts lately treated by him, with more or less detail of the treatment, and if they failed to respond in like terms he reminded them of the omission.

To learning and literary culture he made no pretension. The meager educational advantages of his youth forbade acquisitions of this sort. At the beginning of his ministry he gave no attention to them. Afterward he keenly felt the lack of them, and strongly advocated an educated ministry. He did what he could to repair the lack he had come to realize. Having a quick, eager, and receptive mind, he did much to amend the earlier defects. He became a diligent student, and up to the last years of his life when at home he was uniformly found in his study, and in his study he was at work. His library contained an average of from three hundred to four hundred volumes. He frequently bought new books and as often gave away old ones. He read his books and scarcely a volume can be found in his library which has not the penciled dates when it was read and sometimes reread, and usually the number of hours consumed in the reading. Thus he kept himself abreast with the thought of the times.

His preaching, however, was not bookish, but scriptural: he preached the Gospel. Says one who knows, "Preaching was his forte. He could preach."

He was, in the best sense of the term, a popular preacher. It could be said of him in a measure as of his Master, "The common people heard him gladly." He always had hearers, and his preaching was influential. It gave shape to the opinions and actions of his hearers, and was not merely a pleasant sound in their ears.

He believed in preaching. He had an abiding faith in God and confidence in the Gospel as a way of salvation. He believed in a vicarious atonement made effectual by the Holy Spirit, and that there must be a communication of the message in order that men may hear, and the spirit may have an instrument with which to work. In this confidence he boldly and joyously spoke the word, being kept by this faith from despondency or from undue anxiety in his work. Thus, he delighted in preaching. Scarcely ever was he known to decline an invitation to preach, whatever the occasion or however brief the time for preparation. This was not from a desire to be conspicuous, or to gain applause. In fact he was so unprepared for words of compliment that he was never so much at his wit's end as when attempting to reply fitly to them. He loved to speak the truth to men, and usually impressed his hearers that he relished the message he brought. Said one who marked the glow of

his face in preaching, "That man would rather preach than eat his dinner."

He put his whole self into the work of preaching. Often before preaching he seemed abstracted and was apparently unconscious of what was transpiring about him. Walking the street or sitting in the pulpit absorbed in pursuing the line of thought for his sermon, he could be seen to nod his head or make a quick, slight gesture with his hand, and those nearest him would hear him softly ejaculate, "Good!" or "That's it." These premonitory signs were fully vindicated in the discourse. His delivery was full of life. Using ordinarily but a brief outline of his prepared sermon, he looked his congregation in the eye and spoke with energy, throwing his physical vigor in to emphasize his utterance. Whatever else he was in preaching, he was never tame. Neither dulness nor obscurity could be charged against him.

It was characteristic in him to select texts which attracted attention by their obvious need of explanation, though he did not clip or mar scripture passages to surprise his auditors. Of this many instances might have been gathered up from the memory of friends who recall and repeat years afterward certain texts and their elucidations. Favorites in this class were these: "A peculiar

people;” “Thou breakest the head of leviathan in pieces and gavest him to be meat for the people inhabiting the wilderness;” “I will fasten him as a nail in a sure place;” “A plant of renown;” “I will make thee a new sharp instrument having teeth;” “Every one that was in distress, and every one that was in debt, and every one that was discontented gathered themselves unto him and he became captain over them.” Before the Philadelphia Association, being unexpectedly invited to preach, he took for his text: “Is not this the Carpenter?” This was in 1819, at the beginning of his ministry.

He was oftentimes very happy in matching his text to the occasion. At one time in his first settlement at an outstation on a stormy evening but seven persons were present. Another came in during the preliminary devotions, and when he rose to preach he announced as his text Eccl. xi: ii.—“Give a portion to seven and also to eight.” When the two little bodies in Broome and Grand Streets, New York, disbanded and formed one new organization he preached to them on Ezek. xxxvii:17 “Join them one to another into one stick, and they shall become one in thine hand.” When he returned to Paterson as pastor, his text was Gen. xxx:31—“I will again feed and keep thy flock.” When he accepted the call of the Totowa church

in the same city, he selected 2 Cor. xiii:i.—“This is the third time I am coming to you.” In beginning his pastorate at Port Jervis his text was Acts x:29.—“Therefore came I unto you without gainsaying as soon as I was sent for. I ask, therefore, for what intent ye have sent for me?” At the time of a great freshet he preached on Eccl. i:7,—“All the rivers run into the sea; yet the sea is not full.” For a temperance sermon he had his text: “Show us a sign;” and again, “What shall we drink?”

His resources in the way of turning apparently disadvantageous circumstances to helpful account was often illustrated in sermons preached under special difficulties. On one occasion, being called upon to preach immediately after another, he began his discourse in this way: “When I was a boy, my father sent my brother and myself to bring in each an armful of wood. My brother took all that was ready cut for the fire and I returned without any. My father asked me why I had brought in no wood? I told him Chauncey had brought all that was cut. He said to me, ‘why did you not bring in a basket of chips, then?’ The brother preceding me has brought in the wood. I will bring a basket of chips.” Some expressed the opinion before he had finished that it was a back-log

he was bringing. At an association meeting he was called upon to preach the last sermon and take a missionary collection. Several collections had already been taken during the meeting and it looked like an unpromising time for another. He began by saying, "My brethren, some of you think this an unfavorable time to take a collection for foreign missions. I regard it as the very best time. You have had several collections and have given away all your small change; now I expect you will give your dollars." And the result proved that he had not erred in judgment.

He was eminently a Scriptural preacher. His love and reverence for the Bible was very strong. He read the book daily, apart from the family devotions, and could always tell where he was. He believed in reading it by rote, and practiced it. Thus he was familiar with its structure and contents, and its language was familiar to his lips. This familiarity with the scriptures gave decided color to his preaching. Scripture quotations abounded as proof texts, and the Bible was his treasury of illustrations. He stuck to his text, and had a knack of cracking the nut and extracting the meat in the most direct and simple manner. To say that he was scriptural is to say that he was at once doctrinal and experimental in his method.

He held to the doctrines of grace with a firm grasp, while he hesitated not to insist upon godliness of life as evidencing the workings of grace. Perhaps as strong a characteristic of his preaching as any, was the systematic arrangement of his matter. He uniformly made points and seldom failed to announce their number as he proceeded. With scarcely any variation in form, there was an Introduction and a Conclusion to each discourse. And yet there was a sufficient variety in the subjects treated to avoid the effect of sameness. He believed in the nine digits. Method mastered him. He knew the dimensions in feet and inches of every house in which he preached as pastor, and could give the figures years after. He knew how many persons could be seated in his meeting house. He could tell the number of steps from his house to the church and to the Post-Office or the railway station and the exact number of minutes it took for him to walk to any of these accustomed places. These and many other things were reduced to figures, and stood thus represented in his mind. If he set out on a journey he had a definite plan for almost every hour until his return, and he was remarkably successful in carrying out his project, greatly to his satisfaction. His annual visits to his mother

at Harpersfield, New York, were often made in his own conveyance. When so made he usually left preaching appointments for all the evenings of his returning way, and seldom failed to fill them. On one occasion in travelling in his own buggy from Elmira to New York, he left such a series of appointments for his return. But an unlooked-for delay occurred the day he was to begin his homeward journey, a delay he could not make up because heavy rains had made the roads unusually bad. As a result, he failed of every appointment by a few hours. He never overcame the chagrin of this long series of unmet appointments. It can be readily seen that this mental habit would appear in his sermons. They were uniformly thoroughly planned. He never began a discourse, however brief, without some idea of the course of thought he would pursue, and the conclusion he would reach. This rendered his sermons the more easy to follow and to remember.

These are but imperfect showings of the distinguishing traits of this man of God. Those who heard him before age had dampened the fires of his spirit, bear witness to the versatility, energy, and effectiveness of his pulpit ministrations. And those who knew him only in the last two decades of his earthly life saw plain and frequent tokens

of those earlier powers. As said of another, his preaching was "the lightning of thought, the heavy artillery of truth, and the eloquence of a soul earnestly delivering the message of God."

XVII.

HIS OWN TESTIMONY IN HIS OWN LANGUAGE.

“One mistake I made in the commencement of my ministry was in not realizing the importance of literary acquirements. I loved knowledge dearly, and highly prized all authentic histories, but especially the knowledge revealed in the Bible which I read much. But of the knowledge of science or any language but my own or even a critical knowledge of that, I saw no need. I paid some attention to the elements of English Grammar, but I had preached several years before I had a common school boy knowledge of it. To be able to speak so as to be well understood by my hearers was all that I supposed necessary. This has always weakened my influence, especially among the literary classes. I now believe literature is by some made too much of; by others its real value is not duly appreciated. Had I realized its value I might have acquired much that I did not.”

“Another mistake of my early ministry was in not realizing the need of studying a text selected as the foundation of a sermon. I saw the importance

of Bible knowledge and all Bible truth, historical, doctrinal, and practical, and was a daily student of the Bible, but of making a text the subject of study I had no idea. I supposed when the Lord leads a minister to preach and gives him a text and hearers, He will assist him at the time. I looked on preaching as something a little below Divine inspiration. The use of the pen in study, I had no idea of, and when first attempted, my thoughts ran so much faster than I could write that all was confusion, and progress for the time ceased. But I learned that practice and determination was a cure of the difficulty which had appeared insurmountable. I would advise the young minister to study much, make free use of the pen, bring "beaten oil" into the sanctuary, and strive rightly to divide the word of truth."

"When I commenced my ministry I was strongly opposed to reading sermons in the pulpit and I have not got over it yet. During the first seventeen years I never took a scrap of paper into the pulpit. I had written hundreds of outlines of sermons, some short and others longer, had preached at associations, conventions, ordinations, on temperance, and a course of sixteen sermons on the inspiration of the Scriptures, and some were written full length, but, all were left at home. At the age of forty a fit of

sickness deranged my power of memory, and as a remedy I used a short skeleton and have done so since. I never enjoyed reading sermons in the pulpit, and probably twenty is the full number of all I have read. But a short and judicious skeleton aids the memory and does not detract from the power of the sermon on the common mind."

"During the first part of my ministry I adopted the plan of preaching one sermon a week, at a social meeting from a text chosen out of the chapter which a brother selected and read at the opening of the meeting. All the time I had to select and arrange was during two prayers and twice singing. I have continued this with some modification during my whole ministry. These discourses were from fifteen to thirty minutes long, at times a paragraph was the theme of comment, more generally a single sentence. This was of much advantage to myself, as it taught me to think and arrange quickly, and be always ready. In some instances the discourse was more of an exhortation than a sermon, and some were among the sweetest to myself and hearers. It helps to speak extemporaneously. I recommend young ministers to adopt it as a means of self improvement."

"When I moved to Paterson, in the fall of 1833, I was expected to preach three sermons each Sunday

and one on a week evening. All were to the same congregation and the most intelligent would hear them all. Four new sermons a week was no easy task. As a relief, I began preaching a course of sermons on some subject. Among these were twelve on the inspiration of the scriptures, twenty-two on the book of Revelation, fifteen on the types of Christ, fifteen on revivals of religion, some thirty on the scripture titles of Christ, eight to young people, and eight on the family relation, beside a few other courses on the Parables and one in opposition to national wars. These were of especial advantage to me, as I was led to read many books and to pursue studies I would not otherwise have done.

“The effect of a letter. There lived in a neighborhood where I frequently visited a family composed of three sisters, whose parents were Baptists and had moved West near Oswego. The oldest of these sisters was a widow, not a member but cherishing a hope in Christ. The second one was unmarried and a member of the church and the youngest not a professor. I had preached near them and went with them to tarry for the night. They each requested me to write a letter to send to their parents. I wrote for the eldest, laid it aside then for the second one and the third. In each I strove to

write such a letter as each should write. I read aloud the letter of the eldest sister and asked "Does it suit you?" she replied, "Yes" Then the second, and gained the same answer. When I read the third she burst into a flood of tears and cried like a child. Some months after, in a revival season she came to the church to relate her experience. She declared the reading of the letter to her parents was the beginning of her conviction. She had no peace till she found it in Christ."

"During the first eighteen years of my ministry my principal pulpit help was Brown's Dictionary of the Bible, which I purchased about the time of my ordination. It was an incalculable advantage to me. I never saw a book of skeletons which I admired or had any wish to possess. Brother Perkins recommended to me Jay's works. I found his morning and evening exercises a valuable assistant and have used hundreds of his texts and illustrations as the foundations of sermons."

HIS RELIGIOUS EXPERIENCE IN VERSE.

Composed and written by himself soon after his baptism, before he was fifteen.

Young friends, attend, while I relate
The mercies of the Lord,
In saving me from endless death,
By faith in Jesus' blood.

In early life, I oft did hear
God's people preach and pray,
My heart at times was full of fear
About the judgment day.

But when the sound did leave my ear
No more on God I'd think,
And thus I spent near fourteen years
Careless on ruin's brink.

One night to meeting I repaired,
A conference it was called,
I was exhorted to repent
Or death would be my fall.

An arrow from Jehovah's bow
Into my heart did strike,
I saw my condemnation just,
But had no strength for flight.

My sins arose as mountains high
And all before my eye,
And God was just in damning me;
But mercy was my cry.

Thus daily did I grieve and mourn,
To see it was my guilt
That Jesus Christ my Lord had slain,
His precious blood had spilt.

But while I thus in anguish lay
O'erwhelemed in deep despair,
A small calm voice to me did say
Arise and do not fear.

The love of God did fill my soul
My cup did over run,
All, all was joy and peace within,
Heaven in my soul begun.

My soul was filled with holy joy
To feel a Savior's love;
My theme by day and song by night
Were on "the things above."

But oft amid these holy joys
My tears would rise and flow,
To feel so vile a wretch as I
Should be beloved so.

But since my Lord endured the cross
To save my soul from hell,
I'll go among his people dear
His wondrous love to tell.

And since from Gallilee he came
By John to be baptized,
I'll follow him without delay
Though scoffers do despise.

And now the world I do forsake
With all their frowns and love,
Hoping to serve the Savior here
And dwell with him above.

Come now, my friends, and go with me
To taste redeeming love,
Or you'll regret when 'tis too late,
For fast the time does move.

When death will come and judgment too
The Judge will sternly say:
Sinners depart, saints dwell with me
In all eternity.

TESTIMONY of OTHERS.

Reminiscence of Rev. John B. Case now residing at Hawley Pennsylvania.

“The first Gospel minister I have any recollection of hearing preach was Elder Zelotes Grenell. I recollect distinctly his preaching, and some of his baptisms before I was eight years old. The first sermon I recollect was about Solomon’s Temple. His remarks were very earnest and impressive.”

“From the spring of 1818 to the fall of 1833, the preaching and pastoral labors of Elder Grenell were very laborious, aggressive, and successful. When he first came there, some sneeringly called him a *strip-ling* and *Mead’s yearling*.”

“My grandfather Ebenezer Mead was the storm-staid traveler, who heard him preach in Thompkins County New York, invited and introduced him in Orange County New York.”

“He gathered two large congregations one at Orange County, N. Y., the other at Mt. Salem N. J., five miles apart. Foes as well as friends

admitted that he was much the ablest preacher of any denomination for many miles around. He had, many admirers. He was a warm devoted friend of education, Sunday Schools, and missions. The pulpit was his forte, he could preach."

He was a close student and kept himself abreast with the times, and was always outspoken on the great moral questions of the day. He spoke out clearly on God's *will of purpose* and *will of command*, and consequently did not have the instability of doublemindedness. Would that we had many such ministers now in 1884, as Elder Grenell was from 1818 to 1833. He baptized me at Mt. Salem "April 21st, 1833."

When I was ordained to the ministry, he gave me my charge and said among other things, "Make short visits."

"When he left, the church numbered two hundred and fifty members, thirty-six had been baptized during the year."

Testimony of Rev. J. C. Carpenter, of Burlington New Jersey.

"Elder Lathrop opposed the ordination of your father at the first council. But a few months after, and when Elder Grenell had been ordained and was preaching to a full house, he saw Elder Lathrop in the congregation and called upon him for the closing prayer. Before praying the venerable Elder said, "When I first heard this young man, I did not like him. I thought the Devil sent him, not the Lord. I have now heard him preach a sermon big as eternity." After the meeting closed, he threw his arms around the young preacher in fraternal kindness.

"The revival enjoyed in 1819 began February 28th. Your father, just before going on a visit to his old home, preached a sermon which without his knowledge of it was blessed to the conversion of two wild young men who had been opposers of the Gospel. It continued to spread until a large number were converted.

In 1833 there was a powerful revival. It began in the fall of 1832 by four brethren meeting to pray. At the end of a week they met again and each one brought another with him. Then at the next meeting the eight brought eight more, and the

work extended with great power. Elder Grenell would preach at the meeting house Sunday morning, at a school house, and another part of the field, in the afternoon, and at another still in the evening. Five evenings of the week meetings were held, and on both sides of the mountain many were converted.

"On one occasion when the house was crowded and it was late, so that they had about given up the preacher, a voice was heard at the door "I have come." He walked to the pulpit and gave out his text, "I am come that they may have life &c." His introduction was in these words "I cannot give you life, but have come to tell you *who can.*" It was a powerful sermon.

"The Anti-mission question was making a stir It caused your father some perplexity but he preserved his equilibrium and came out all right.

"In 1826 he was moderator of the Warwick Association and preached from the text Hosea 14 5-7," "I will be as the dew unto Israel &c."

The Rev. George C. Baldwin D. D. of Troy N. Y. gives the following reminiscence of his labors in Paterson, N. J.

"Both Mrs. Baldwin and myself respected and loved him as our Father in the Gospel, We were members of the congregation, in 1833, when he set-

tled as pastor over our church at Paterson, New Jersey, the first time. The pastor who preceeded him, Elder Daniel Lewis, was an excellent old man, hyper-calvinistic in his theology, and very quiet and gentle in his manner of preaching. He also utterly failed to interest young people. The coming of your father in the prime of his stalwart manhood; his physical energy in preaching, his tender earnestness and touching pathos, his interest in the young, surprised and won all hearts. We were, in fact, amazed at his enthusiasm, his power of, endurance, the variety and richness of his sermons, and the intensity of his zeal. Very soon an extensive revival followed his labors, of which wife and I were among the first fruits.

"In 1837 another, and a greater revival was enjoyed, during which, if my memory serves me, more than a hundred young people were baptized. That was a much rarer and more wonderful fact in those days than it is now.

"I thought then, and I think now, that, *at his best*, he was the best natural, scriptural preacher I ever heard. His knowledge of the Bible was extensive, his power of preserving the central truth of a text was intuitive, his ability to analyze and illustrate was exceptional. He did a good work for God. His memory is blessed."

The Rev. Thomas Armitage D. D. gives the following testimony in a letter to the author.

“I had the greatest respect for your venerable father, though it was my lot to see but little of him for many years before his death. But all who knew him and had an eye for character, saw at a glance, that he was a man of mark, and of the good Old School. His perceptions of Divine truth were very clear and keen, having tutored himself in early life to master the writings of the old Divines, and to revel in their force and wealth of thought. The first copy of Gill's Body of Divinity that I ever saw was in his library, and he praised it so highly that after a long hunt I procured a copy. Whether Hall was right or wrong in calling his commentary “a continent of mud” it is not necessary to say; but heaven knows that his Divinity would clear many a muddled head to day, if they would, or perhaps could, master it as your father did.

“As a preacher, your father was one of the most clear, analytical, natural expounders that I ever knew. A text opened itself instinctively to him as nurse to a hungry babe, and it seemed to taste just as good. The only fault that I ever found with him was his love of tobacco. God bless his memory and his sons.

Rev. L. O. Grenell.

My dear Brother:

The memory of your honored father, is one of the cherished treasures of my heart. Early in my ministry we were frequently thrown together, on *public* occasions sometimes taking different parts in the *same* service. His age and experience and *known popularity*, rendered me at first a little *shy* of him, but I soon learned his *genial* nature; as well as his love for younger brethren, and his readiness to overlook in them what he doubtless might have *justly* censured in older and more experienced men. From that time my shyness left me, and our acquaintance grew into a *mutual*, and *abiding* friendship. This was specially the case after we had bowed together either in some *family* circle, or in *secret* before the throne of grace; and I had heard him pour out his *heart*, in prayer. I felt at once that he was a *loving*, *godly* and *sympathizing* christian brother; with a young heart and cheering word for all who were *honestly* striving to serve the same Master. Among his many excellencies, there were a few which I will name, because they seemed particularly attractive to me.

The first was his *extreme ingenuity* in the use

of the scriptures. I have known him to name many a scripture text which at the time seemed to me little more than a bone, and sometimes a "very dry bone," yet, with his *fertile* brain he would so turn it over, elucidate it, and draw out *logical* conclusions; that ere it left his hand it would be not only clothed with flesh but filled also with useful instruction and freighted with *mighty* power. And then his *humility* in conveying this instruction, seemed fully *equal* to his ingenuity.

Another feature in his character was his native wit and readiness at repartee. These rendered him a welcome guest in the many households with whom he mingled. For several years he visited my family frequently, occasionally passing the night with us and always ministering to the *joy* of both parents and children. During one of these visits when we were all assembled for *morning* worship, which was always observed before breakfast, after we had read the scriptures, when I called on him to pray, he looked up very *meekly*, and asked, "What shall I pray for *now*? I can pray far more *thankfully* after I have eaten my breakfast. At others of these visits he often convulsed with laughter the younger portion of the family with his sallies of humor. Knowing that I did not *use* nor *advocate* the use of tobacco he had several times, without my knowl-

edge, gone into the back-yard to indulge his *favorite* habit of *smoking*. But one evening when I came home and welcomed him, I saw from the twinkle in his eye, as well as from the strong smell of tobacco-smoke in my study, and the general *hilarity* manifested that "some thing was up." It was soon explained when he said; "I asked your wife," (who was a daughter of his old and valued friend, Rev. Ducan Dunbar, of New York) if I could not smoke in your study and she said certainly, certainly, Mr. Grenell, and now I am going to smoke as much as I please; and any man who has preached as many years as you have, and cannot bear a little tobacco smoke must be a *weak* brother. The effect of this and like *characteristic* expressions of his, was of course *electrical* upon the whole group.

The greatest attraction however in your father's life always seemed to me to be his *deep* devotion to his Master's service and glory. Nothing seemed *long* to please him which had not these as their *ultimate* object. God honored him as few men have been honored by giving him souls for his hire; and his influence cannot be otherwise than *salutary* upon many generations to come. I am glad that you have undertaken to prepare a memoir of him. May the Lord bless the undertaking and crown your efforts with *success*, is the earnest prayer of

Your own, and your father's

Friend and brother in Christ.

Wheelock H. Parmly.

Jersey City, December 11th, 1884.

Contribution of the Rev. A. H. Burlingham D. D.
District Secretary of the Missionary Union.

I once asked the late Peter Balen, than whom I know not one better qualified to express an intelligent and correct opinion as to Gospel preaching: "Who was the best preacher under whose ministry he had ever sat?" He replied quickly, "Zelotes Grenell." This is high praise. Peter Balen, of blessed memory, had been during his christian life a member of the Tabernacle, Fifth Avenue, Cannon street and Central Baptist churches of New York, of the Pierrpont Street, Baptist church of Brooklyn, and was then connected with the First Baptist Church of Plainfield, N. J.. With some of the churches he was a worker for several years each. The distinguished pastors to whom he listened are all well known and are an honor to the denomination. The memories of those dead and the ministrations of those living, make all their pulpits famous for ability and spiritual power and some of them for added charms of grace and eloquence.

This remarkable testimony to the great excellence of Mr. Grenell as a preacher was not given without the amplest opportunity for forming a correct judgment. During the whole period of his pastorate in Cannon Street Baptist Church, New York, Mr. Balen was an attendant on his ministry.

This concession of this superior christian lay-man led me to study our revered friend more closely and possibly with greater interest than otherwise I would have done, when I was pastor by his side in Paterson in 1877—78. He had been the honored pastor of the First Church, where I was then, but now he was leading and feeding the flock in Union Avenue. Traditions and grateful memories of his ministry in the First Church, were often dwelt upon by the older members. I coveted their utterance. Even their expressions of their veneration and love or their old pastor were generally accompanied with testimony to his marked ability as a preacher. Several times I had the privilege of hearing him in the First Church.

In his church on Union Avenue there was no baptistery. Converts multiplied, and his church would join with mine in service, because of the facilities thus afforded for baptizing them. He pleaded old age, for he was eighty then, as a reason for asking me to officiate at the baptism; but I never thought

his number of years any barrier to his preaching upon those interesting occasions, nor did he, for preaching he relished, reveled in the very thought of it, and followed it with a zeal and fire, well for younger men to have, till wasting and sickness laid him aside entirely, a few months only before he died. He had a genius for making sermons. He loved it too. But many can make sermons who cannot preach them. He could do both. The ingenuity, skill, and comprehensiveness displayed in his sermons were intellectually refreshing: their evangelical sentiment and tone, and their earnest spirit and utterance made them soul stirring.

In conversation with my wife, while in Paterson he revealed the secret of his ability, and success as a preacher. He said, unlike some ministers he had always attended to his preaching first; he had made pastoral work subordinate to the pulpit, that his notion had always been and it had governed him through life; that if his pulpit were allowed to suffer, a minister was weak where he ought to be strongest, and that his ministry as a whole would be inefficient; that when many others were running about doing what they called pastoral work which often degenerated into traveling around in parish circuits to indulge in gossip and twaddle, he was attending to his sermons. This *attending* to sermons

always makes good preachers where there is any foundation of nature worthy to build upon. How he became possessed of it I know not. Father, mother, more likely God gave it to him, but he had a large stock of native preaching stuff in him which he made as his advantages allowed the very most of by "attending to his sermons."

His originality had a touch of quaintness in it. This would display itself in sermon and prayer, as well as in personal conversation. Quite probably his Son, Zelotes Junior, now the height man in the pulpit of the First Baptist Church of Detroit, when a student and at home in vacation, may have expressed an opinion about some doctrine or preached it, which did not quite satisfy Zelotes Senior. This may have furnished the occasion for the following back-stroke, said to have been made by him in family prayer when the son was knelt by his side, "O Lord teach the young man that *little* he knows, *how little* he knows." But however indirect the Senior may have been in trying to make his point, the Junior with a merry, loving twinkle in his eye was face to face with his answering parrying blow, "Father, dont you think it better to pray for a young man, than to pray at him."

New York, July 10th, 1885.

A. H. Burlingham.

XVIII.

A MONUMENT OF SOVEREIGN GRACE.

2. We have now come to the close of this active life of sixty-five years in the service of the ministry. We have followed him from place to place as he followed the pillar and the cloud, and taken a survey of his work. At every point where he labored his ministry was a blessing. In no instance did he labor in vain or spend his strength for nought. The same spirit that called him, and sent him forth into the harvest field went with him and made his ministrations effectual. Is our work in this memoir complete and shall we drop the pen and leave the record as it is? Does there not yet remain one feature of that life, by no means an unimportant one not yet presented? Ought not another and closing tribute to the untiring labors of three score years and five be added to what has already been written? What was the ruling element in his character and the inspiration of his work? The ardent desire is to form the right estimate of the man and his work, and put it on record as a fitting close of our efforts. What inscription now shall we place upon the tab-

let to his memory as a truthful index of him and his labors? Shall it not be one in harmony with his stern and unyielding conviction of Gospel truth? A monument of Divine grace.

The subject of this memoir was a firm believer in the doctrine of salvation by grace as held by the Calvinistic school of theology. Quite early in his ministry he read and mastered Gill's body of divinity. This work was one of his texts books of theology. "He loved to revel in the stores and wealth of thought" of the Old School Divines. His views ran along the same lines, and in the main coincided with those of the Old School Theology. Dr Gill's commentary of the old and new testaments, thought by some even in this day to be the best one ever published on the entire Bible, was ever at his right hand in the study. Many of his expositions were drawn from the comments of this voluminous expounder of scripture. Some pronounced him "Hyper-calvinistic" in the early years of his ministry and declared, "There was no difference between his preaching and that of Elder Beebe" in relation to the doctrine of grace. "They were one in doctrine " and the lines of division were on missionary effort. The expression "Sovereign and invincible grace" was a familiar one in his theology and an index of his creed.

Dr Wayland in one of his letters uses the expression "the sharp angles of calvinism." These did not trouble this preacher of the Gospel. He saw no need of "filing and hammering" them out in order to construct a system of theology. And all through his ministration he held substantially the same views. There may have been a modification inclining more to the practical in the presentation of the message, but ever the same exaltation of the divine purpose and power of sovereign grace. To the writer he said late in life as an index of his views, "I think a calvinistic sermon with an Arminian Association about right." Yet he ever held "the soul is passive in regeneration," "is made willing by grace" to accept Christ and "sovereign and irresistible grace rules in the entire work" of redemption, and to that grace all the glory is due. The Westminster confession on regeneration expressed his views, "If an act of omnipotence, it is certainly efficacious, for nothing can resist almighty power." Dr Hodge says in his theology, "Predestination and irresistible grace are the great key notes, and the two main points of Calvinism.." Elder Grenell would readily accept this statement and add that the Divine will is "*necessarily irresistible* in its efficacy, *select* in its object and *persevering* in its results."

This grace was magnified by him in all his ministrations. It was the strongest element in the formation of his character. All his other qualifications, whether natural or acquired, were in subordination to this. It was the inspiration of his work. He often used to quote as an index of his belief, the words of Dodrige:

Grace first contrived the way
To save rebellious man,
And all the steps that grace display
Which drew the heavenly plan.

Grace led my roving feet
To tread the heavenly road;
And new supplies each hour I meet,
While pressing on to God.

Grace all the work shall crown
Through everlasting days,
It lays in heaven, the topmost stone,
And well deserves the praise.

In an old hymn book published in 1807, by John Inglesby, is a hymn of sixteen verses, often repeated by him. The second verse is,

“’Twas not from the creature
Salvation took place,
The whole was of God, to
The praise of his grace’
And all to his glory
Shall tend bye and bye,
To accomplish the lifting
Of Jesus on high.”

A declaration of Paul was, “We also believe and therefore speak.” The Psalmist had centuries before made the same declaration. A real and powerful force in the formation of character, and in giving utterance to a herald of the cross, is faith. A rigid and unyielding creed will render a man unyielding and positive in his ministrations. The creating power of divine grace, so prominent as an underlying element in the ministry of John the Baptist, was made actual in his experience when he was converted to God. Ever after, this was the predominating feature of his character and work.

The Apostle to the Gentiles said of himself to the Corinthian Church, “By the grace of God I am what I am.” The power that had created him anew and made him an Apostle, was the grace of Christ the crucified and ascended Savior. He had been arrested by it when persecuting the church and blaspheming the name of Christ, and made a servant

of the Lord Jesus. During all his life of sacrifice and toil it had sustained him and made him bold in the defence of the gospel. And as he looked on to the end of life, it was with composure and assurance that the same power would sustain him and be his everlasting reward.

It is from this stand point we wish to take the final view of the character and work of this servant of God. He was raised up by divine providence, created anew in Christ, called unto the ministry, inspired and sustained through all his labors by divine grace. He was held as a star in the right hand of the ascended Christ. The principles actuating his character were of "eternal excellence." He ascribed all within himself, and all his work to grace alone. Since Christ was magnified in his life, and in his death, shall not this estimate stand as the tribute we bring to his memory? It was to him sovereign and irresistible grace in the formation of the character and in the life work. In a remarkable degree he "apprehended that for which he had been apprehended of Christ Jesus." We bring forth the top-stone of this monument to his memory with the inscription "grace, grace unto it!"

In Memoriam.

NORTH N. J. BAPTIST ASSOCIATION.

Rev. ZELOTES. GRENELL,
The "Bible Preacher."

Born, 1796.

Born again. 1810.

HE LABORED FOR HIS LORD IN NEW YORK STATE, AT ELMIRA,
HORSEHEADS, NEW YORK CITY, ORANGE, AND PORT JER-
VIS; IN PENNSYLVANIA, AT HONESDALE; AND IN NEW
JERSEY, AT GLENWOOD, HACKENSACK, MILLINGTON,
PATERSON, AND WANTAGE.

Sixty-Five years of Preaching.

Ten Thousand Sermons.

One Thousand Converts Baptized.

FELL ASLEEP IN JESUS AT HACKENSACK,

JUNE 21,* 1883,

Aged Eighty-seven Years and Two Months.

His remains were interred at Cedar Lawn Cemetery, Paterson, to await the

Archangel's summons on the Resurrection Morn.

IN MEMORIAM.

WAYNE BAPTIST ASSOCIATION

[TO OUR DEPARTED BROTHER,

REV. ZELOTES GRENELL.

Who for sixty years gave large portions of his time to the moral and spiritual condition of the field occupied by our Association, was at one time pastor of the Honesdale Baptist Church.

BORN, 1796.

ORDAINED TO THE MINISTRY, 1819.

DIED JUNE 20TH, 1883.

“Who shall ascend into the hill of the Lord? or who shall stand in his holy place?”

“He that hath clean hands and a pure heart: who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord and righteousness from the God of his salvation.”

“Thine eyes shall behold the King in all his beauty.”

“*God buries his workmen but carries on His work.*”

Obituary Report.

OF

N. J. BAPTIST STATE CONVENTION

AT ORANGE, NEW JERSEY;

OCT. 30, 31, 1833.

REV. ZELOTES GRENELL.—This brother was born in Court-right, Delaware Co., N.Y., in 1796, and was “born again” in 1810. We deny that religion runs in the blood, but if ever such an idea has any good foundation, it is to be found in such families as that to which he belonged. He was of good Huguenot stock, some of his ancestry having sealed their faith with their lives during the bloody horrors of St. Bartholomew’s Day. He did not begin to preach till twenty-one years of age; but when he had once begun, he stayed not for sixty-five years, preaching more than ten thousand sermons, and leading more than one thousand converts into the baptismal waters. And such sermons! Those who heard him preach cannot speak of his discourses now without a glow of holy admiration. And such converts! They are all over our State, true to their Master—eleven of them becoming fellow-laborers with him in the work of the ministry, two of whom, denominationally, have national reputations to-day. Oh, for a company of such preachers! He held pastorates successively with churches at Wantage, N. J. Orange N. J., Paterson, N. J., Cannon Street New York City, Elmira, N. Y., Paterson again, Horseheads, N. Y., Honesdale, Penn., Port Jervis, N. Y., Glenwood, Millington, Hackensack, Paterson yet again, all this State. In each and every one of these places his memory is revered for what he was, as well as what he believed. He had a firm grasp of the doctrines of grace, as the result of such a continuous study of the Word itself as few now give it. Thus it was he became known as “The Bible Preacher”; and it was touching when he could no longer read, through infirmity of sight, to see him fondly handling the sacred volume, which he believed “able to make men wise unto salvation.”

FAMILY RECORD.

ELDER ZELOTES GRENELL.

Born April 8th, 1796. Converted March 1810.
Licensed March 1817. Settlement May 1818.
Ordained August 5th, 1819.

HIS PARENTS.

Samuel Grenell, Born March 24th, 1765.
Rebecca Wadsworth, Born Oct. 20th, 1766.
They were married Sept. 22nd, 1785.

His Brothers and Sisters.

Chauncey	was born	March 16th, 1787
Lucretia	“ “	March 29th, 1793.
Samuel	“ “	Sept. 30th, 1798
Rebecca	“ “	March 20th, 1801.
Walter	“ “	June 2nd, 1803.
Miron	“ “	Sept. 12th, 1805.
Ora B.	“ “	April 15th, 1808.
Phebe L.	“ “	Oct. 9th, 1810.

HIS WIVES.

Abigail Osborn born Feb. 21th, 1797.
They were married Jan. 25th, 1820.
Esther Blain born Sept. 27th, 1802.
Date of marriage March 20th, 1823.
Mrs. Eliza Hutton born March 7th, 1807,
Date of marriage March 23th, 1836.

HIS CHILDREN'

Levi Osbron Born	Jan. 1st, 1821.
Abigail "	Oct. 2nd, 1822.
•Increase Marther "	Dec. 29th, 1823.
Julia Ann "	April 15th, 1825.
Susan "	Sept. 20th 1827.
Rebecca "	Oct. 23 th, 1829*
Mary "	Oct. 20th, 1831.
Esther "	Feb. 9th, 1833*
Emma "	May 4th, 1837.
William Burt "	April 17th, 1839.
Zelotes "	Feb. 25th, 1841*
Eliza Kelly "	Dec. 9th, 1842.
Elmira "	July 19th, 1844.
Adoniram Judson "	April 18th, 1847.

HIS FIELDS OF LABOR.

Second Wantage N. J.	May 1818 to Oct. 1822.
Orange Church N. Y.	Nov. 1822 " Oct. 1833..
Paterson N. J.	Nov. 1833 " Oct. 1838.
Cannon St. N. Y. City.	Nov. 1838 " Oct. 1842.
Elmira N. Y.	Nov. 1842 " Oct. 1847.
Paterson N. J.	Nov. 1847 " Dec. 1851.
Horseheads N. J.	Jan. 1852 " Sept. 1853.
Honesdale Pa.	Oct. 1853 " March 1855.
Port Jervis N. J.	April 1855 " Sept. 1861.
Glenwood N. J.	Nov 1861 " April 1865.
Millington N. J.	May 1865 " Dec. 1871.
Hackensack N. J.	Jan. 1872 " March 1875.
Paterson 3rd' Church	Oct. 1875 " Nov. 1881.

HIS TERM OF SERVICE.

A continued public service in the active duties of the ministry of sixty-four years from May 1818 June 1882.

HIS RESTING PLACE.

He is buried in Cedar Lawn Cemetery near Paterson N. J, on a plot of ground given to him by the ladies of the First Church of which he had been twice the pastor.

HIS RECORD.

A man of God, of unblemished character, adhering to the one purpose of preaching the gospel of Christ for sixty-five years. His true record is on High. "Well done, good and faithful servant." "Blessed are the dead who die in the Lord."

A RECORD OF DEATHS.

His wife Abigail	died	Oct. 16th, 1822
His wife Esther	"	April 27th, 1835.
His sister Lucretia	"	July 15th, 1810.
His father Samuel	"	Oct. 4th, 1841.
His brother Miron	"	March 13th, 1847.
His brother Chauncey	"	June 1st, 1848.
His mother Rebecca	"	Feb. 21st, 1851.
His sister Rebecca	"	Dec. 20th, 1864.
His brother Samuel	"	April 26th, 1872.
His sister Phebe L.	"	Nov. 1881.
His brother Walter	"	Nov. 7th, 1881.
His brother Ora B.	"	1882.
Himself the last of the family died June 21st, 1883.		

DEATH OF CHILDREN.

His daughter Mary	died	Jan. 20th, 1832.
" " Eliza	"	April 5th, 1851.
His daughter Julia Ann Mills	"	Dec. 28th, 1854.
" " Rebecca Reed	"	April 17th, 1864.
" " Esther Smith	"	Nov. 22th, 1865.
" " Abigail Fanches	"	Dec. 3rd 1869.

A RECORD OF THE LIVING.

There survive him his wife Eliza and eight children. Of the children now living William Burt, is in Astoria, Oregon; Zelotes and Adoniram Judson, are in Detroit, Michigan; Increase Mather is in New York City; Emma is residing at Port Jervis, N. Y.; Susan and Elmira are living at Hackensack N. J; and Levi Osborn is located at Roselle N. J

Appendix.

CORRESPONDENCE BETWEEN ELDER GILBERT BEEBE AND ELDER ZELOTES GRENELL.

About the time of the separation of the Baptist Churches in the United States into the Old and New Schools.

NEW VERNON, Dec. 27, 1830.

DEAR BROTHER GRENELL:

Having understood that you was aggrieved with the church with which I labor, in connection with myself also, on account of the letter which was written in answer to the communication which we received from the Orange County Baptist Society—apprehensive as I am that your grief has originated in a misunderstanding of our intentions in that communication, I feel myself called upon by a sense of duty to address to you the following lines; hoping thereby with the divine blessing on my labor; to remove all difficulties and to perpetuate that bond of christian love and fellowship which has hitherto existed between thee and me as brethren and fellow-laborers, and also between thee and the church in this place.

In the first place, I wish to refer you to the decision of the Association on the queries from the New Vernon and Wallkill churches. The committee, of which you was chairman, recommended that "individuals and churches should believe and judge for themselves and act accordingly" (see minutes). Your report was adopted. In perfect accordance with your own advice, we have "believed," "judged," and "acted." Have we done right or wrong? If right, do not censure us. If wrong, do not forget we were advised on the subject, and forgive.

I have been told that you said you considered that by our letter this church had withdrawn all fellowship from you and

and all the brethren concerned in the Orange County Baptist Society. I can assure you that this was very far from our intentions as a church, and nothing more remote from my own meaning on the subject. I confess I have never had any fellowship for any of the popular institutions of the day. Some of my reasons I will give in a subsequent part of this letter. But believe me, my dear brother, since the death of the venerable Elder Van Volsen, I have never found a minister of the gospel for whom I felt so much nearness, christian love and fellowship, as yourself. I have and do still love you for the work's sake. Considering that the present is a day of error, there are but probably few to be found who are, generally speaking, more united in the doctrine of salvation by grace. I do not know that we differ essentially in regard to the doctrine, discipline, or the ordinances of the House of God. In christian experience, I believe we have both drank of the same fountain. Our difference of views is wholly of a different nature. As far as your kindness has applied to me as an individual I am not insensible to the laws of gratitude. But you will suffer a remark concerning my ordination and your recommending me to the favor of the brethren of this church. And first, I think you had higher motives in view than my personal interest or accommodation. You acted for God in these particulars. Secondly, I did not dissemble when examined by the council. I answered all your questions honestly, according to the best of my abilities. And I am now precisely what I was then in reference to missionary, and other societies; and farther, I am now what I then took you to be on the same subjects.

There has been some difference of opinion between me and some of my brethren touching the propriety of answering the letter which we received from the *society*. Some have deemed it inexpedient to make any reply, but I insisted on a reply being sent, upon the following grounds. First, because your circular requested it; secondly, because whenever we are collectively or individually called upon to co-operate in any thing which professes to have the glory of God or the interests of his cause in view, especially when we are called upon by brethren whom we love and fellowship to co-operate in an undertaking which we cannot fellowship, I believe it to be our indispensable duty to give our reasons why we cannot co-operate. Indeed I don't

think it would be using you well to pass your communication by in silence. If there was anything in our letter which was abusive or that amounted to a dis-fellowship of the brethren any farther than to disapprove of the institution, I have not discovered it nor meant it.

I dis-fellowship the Orange County Baptist Society, as such, because it is in my opinion without example or precept in the Bible, which I profess to take as my standard of faith and practice. Because it will not (in my opinion) subserve the interests of Zion. Because neither Jesus Christ nor his Apostles have ever established any society other than the church. Because all other societies are invented by man. Because this society receives members for fifty cents each without regard to any other qualification than the cash. Because infidels and other corrupt men can thereby become members of a Baptist society without regeneration or immersion. Because this institution requires in its organization such officers as are unknown in the Bible. Because no Executive Committee or Board have a right (in my opinion) to control the messengers of Immanuel, by directing their course, telling them where to go, how long to stay and what remuneration to receive, &c. Because no minister of Christ has a right to contract in the above manner, with any Board or body of men. Because the Executive Committee having all this authority vested in them by the society are chosen by a majority of votes given by any one, saint or sinner, who will purchase a birth-right in the institution. Because the same honors are ascribed to similar institutions that Aaron ascribed to the golden calf, viz., *These be thy Gods which brought thee out of the land of Egypt*. You will recollect it was said at Brookfield that "this Association owes its existence to Missionary Societies," &c. Because this institution makes a schism in the church, sows discord between very friends, divides churches &c. Because this institution is calculated like all similar institutions, to unite the church and the world, or state, by incorporating materials from both into a religious confederation. Lastly, because the Lord of the Harvest is as mighty and able to thrust laborers into his vineyard as ever, and "his arm is not shortened" and he has directed his children to pray unto him for all these things.

I have given you thirteen or fourteen reasons (out of the hundred which might be added) why I am conscientiously opposed to the society in question. Remove these difficulties, and I will endeavor to co-operate with you. Till then I ask only for that liberty of conscience which you and the Association recommended at our last session.

I have much more to say to you on this subject, but my sheet will contain but a small portion of what I would communicate.

If this subject makes a dis-fellowship between you and me, you must make it so, I do not. I consider you in an error in this particular, and I pray earnestly that the Lord may bring you out and make you shine brighter than ever. In the meantime let me admonish you as a brother to reconsider the whole matter, ask counsel of God who giveth liberally. Let not the glittering bait of popularity or any other temptation cause you to err. Leave the fame and honor of all human inventions to men whose element is in such things. Go unto your Lord without the camp, shun not to bear his reproach. Tremble not for the Ark; God will take care of it. Be a good soldier for Jesus. Be faithful unto death, and God will give you a crown of Glory.

I consider the representative plan adopted by the New York Association, far preferable to the Orange County Baptist Society, if I understand it; but I am not wholly satisfied with that. If our churches would by voluntary contributions (without selling membership) raise a fund in each church, let it be deposited in the hands of one of the deacons or other members, let the church draw from this fund from time to time such drafts as they shall think proper, and give it to such poor itinerant preachers as they are in fellowship with. I should be much pleased with such an arrangement wholly carried on under the direction of the churches as independent bodies; or otherwise, as I proposed at Brookfield. I will bear an equal share of the burden with my brethren in the ministry if they, on their part will divide their time and service more equally among all the churches in the Association.

The church at Newfoundland have at length consented to give Brother J. Abers a council. They have named Brethren Brogm. N. Martin, Deacon Clay Bowven and a member of

Newton Church. Joel has sent for me and Brother Harding to come down as witnesses the first Saturday in January next.

I expect to go. I do most earnestly request your personal presence at that meeting, as much will depend on the development of facts then and there to be made, also the decision of the council. You know something of the nature of the difficulty, and if it should so turn out that the council should decide against Brother Abers, brethren Harding, Ball, Terry, Beebe and others would be implicated, you know. I wish you and all our ministering brethren if possible, to attend, that they may know the utmost of this affair, &c.

I have been afflicted with a very bad cold ever since I saw you. My wife is not in very good health. It is a general time of colds. Remember me affectionately to Sister Grenell and the brethren and friends at Orange. Write me, if you have time to spare, and be assured I remain with affection.

Yours in the best of bonds,

GILBERT BEEBE.

ELDER Z. GRENELLE

P. S. Elder Harding and I talk of going down the mountain road. If so, we shall not pass by your house. Don't let that hinder your attending the meeting. I do think, if the case were reversed, I would attend on your request; and certainly you are as good and obliging as I am. At all events I trust I shall see you, going or coming, if not at Newfoundland. If I write any more on this sheet, I shall cheat the paper market. G. B.

REPLY TO THE FOREGOING.

UNIONVILLE, March 22, 1831.

DEAR BROTHER BEEBE:

A letter from you bearing date December 27, 1830, reached me about three or four weeks after it was written; consequently, it was too late for me to comply with your request in reference to the expected council at Newfoundland, for the time had gone by. But as there is much in your letter on another subject, I shall turn my attention to that subject.

You inform me that you are now in the same sentiments on

the subject of Missionary Societies that you was when you was ordained, and that you then took me to be of the same opinion. I am truly sorry that you have been so much mistaken in reference to my sentiments, and that I was equally as much so in yours. I did not then know that among all the lovers of Christ, there was or could be an Anti-missionary. You will probably recollect that a short time after your ordination we attended the Hudson River Association. A collection was made for Domestic Missions. You and I sat on one seat. We each contributed our mites for that purpose. This was sufficient to convince you that I was in favor of the object, and I thought that I might draw the same touching you. If you then built up the things which you destroy, you made yourself a transgressor.

At a meeting held with the Walkill church, pursuant to appointment of our Association, to devise some plan to supply the destitute with preaching, there I learned for the first time that a Baptist Minister could be an Anti-missionary. You here had an opportunity to know my mind in full. At a social meeting held at Brother Ball's the query, "In what way does God intend to send the Gospel to the heathen?" was discussed. You there had my mind in length, breadth, and depth on that subject. Query: In view of all this, how can you say that Elder Murphy has been the cause of leading me into this sentiment and practice?

You profess much fellowship for me in particular, and I believe you are sincere in that profession. But how to reconcile that with some other things I find not. If our society is a calf, (probably in allusion to the golden one which Aaron made), if it is a limb of antichrist, if it has the mark of the beast, and you know I am in full fellowship with it and a principal instrument in promoting it, consequently I am rearing and worshiping a calf, promoting antichrist, and have the mark of the beast. For if the Missionary cause is Anti-christian, I acknowledge I am a lover and in full fellowship with antichrist, query: what communion hath light with darkness, or a true Gospel minister with one who supports antichrist?

Your fourteen reasons for unfellowshipping our Missionary Societies, remind me of forty-two reasons, a man not long since

gave why he could not be a Baptist. Probably you have seen them in point. I think that his arguments are about as weighty as yours. Your fourteen reasons may be reduced to six heads:

1.—No authority in Scripture for such a society; 2.—no mention of such officers as President, Secretary &c; 3.—too much power is attributed to them; 4.—they unite church and world; 5.—they limit the bounds of the preacher and make him a hireling; 6.—they sow discord among brethren. If I am not much mistaken, all these objections have as much force against many things which you admit and practice, as they have against that which you oppose. 1.—Where is our express authority for building meeting houses, for holding a council to decide whether a preacher shall be ordained, and for having a yearly association of ministers and brethren, and for sending them a string of knotty questions to answer, and for examining candidates for baptism before the church? 2.—Where is our authority for having the offices of church clerk, chorister, moderator in church meeting, trustees of church property &c. 3.—Some teach that Baptism is regeneration; that the bread and wine in communion are the real body and blood of Christ; that the preaching of the Gospel is that which saves from hell. Here too much is made of these things, therefore reject them. 4.—I have heard that some who are not members of your church, have been trustees of your church property, or managers if you please. I understand that a number of your subscribers are not members of your church, and yet you receive their money. I have seen many in your gallery, and heard them sing who do not even profess religion. Here you fellowship the wicked as actors in the public worship of God. I also understand you celebrate the rite of matrimony between saint and sinner, and thus unite him that believeth with an infidel. 5.—I have heard that you are recognized as the pastor of the church in New Vernon, and receive a salary. Some covetous man may tell you that you had no right to thus hire out, and that the church had no right to hire you and thus limit your labors which makes you a hireling. 6.—What point of doctrine, experience or practice has not sown discord among brethren? When Luther arose to set bounds to the ambition of the Pope he sowed discord among brethren. When the true witnesses in ancient times rejected the mother of Harlots they

sowed discord among brethren. So with the Baptists in Piedmont, Germany, Old England and New England, all have sowed discord among brethren. And I remember that when the box of ointment was broken and our Lord was anointed with its contents it was the cause of sowing discord among brethren. One of the brethren was offended and cried, "Why this waste"? and that in the true anti-missionary spirit. My Lord came not to send peace but division and discord.

It is well known that two witnesses are all that is necessary to establish one point. When I see a man bring fourteen witnesses into court all to prove one thing, and he tells me he could bring hundreds more, I begin to think he is conscious that his witnesses are not of the best kind; and thus he wishes to make up in number and bulk what is lacking in weight. When you have got arguments in your mind to prove yourself right in the things which you practice, as noted above, then you will have all the arguments I need to remove, your fourteen objections. "Happy is he that condemneth not himself in the things which he does allow."

Your exhortation to me is very good, and your admonition also. I have examined the subject again and again, and that in prayer to God for wisdom, and it shines more and more, and I have no more doubt that it is commended and approved of God than I have that there is a God, and I now say that I know of only four Baptist ministers on earth who are anti-missionaries, and three of them live in one church. The fact is, the very quarter from whence the opposition proceeds is an incontestible witness that it is from heaven. Whatever the devil and the Pope and infidels of every grade hate must be good, for there is not an infidel paper in circulation but what is anti-missionary; and it is painful to reflect that Satan has got some few of God's children to assist him in opposing the spread of the Gospel. That it is abused, I admit; and so is every institution of heaven, and that, by those who are its professed advocates. Could all that the apostles did in executing their commission in Judea, Samaria and the uttermost parts of the earth be hid from view, could all the sacrifices that Christians have made in every age from that day to this in spreading the Gospel be struck from the page of history, while two passages of God's word are left, I have all

that I want as a warrant to duty in this thing: 1.—Go ye into all the world and preach the Gospel to every creature; 2.—They that preach the Gospel shall live of the Gospel. Here is sufficient proof to meet and confront all the arguments that can be brought from both worlds, in opposition to the spread of the Gospel.

You exhort me not to tremble for the ark, and wish me to have much faith. If you wish me to possess that kind of faith? which lulls to sleep, which is not manifested by works and which says "I have nothing to do," I would inform you that I have too much of it already. But if you mean that faith which leads its possessor to devote his time, talents, and property to the service of God, yea, that which made Paul willing to endure all things for the elect's sake that they might obtain the salvation which is in Christ Jesus with eternal glory, this faith, I acknowledge, I need more of, and would say, 'O Lord increase my faith.' Yea, I fain would like Abraham, be strong in faith, giving glory to God, and that by bringing forth much fruit.

Again, you exhort me to go forth unto Christ without the camp bearing his reproach. This is very timely and very kind, and I acknowledge to you and above all to God that I have been very deficient on this ground. I have gone too much with the world in their love of money. I have too little opposed their vain conduct and maxims in opposing the spread of the Gospel. While God has given me property, I have too much shut up my bowels of compassion against the perishing heathen. I have too much said to the poor saints who are destitute of the Gospel, "Be ye warmed and fed," while I have not done all that I might have done in sending or carrying the Gospel to them. And I desire hereafter to be more engaged in doing my duty, and by precept and example teach others to do theirs. I know that in doing this I shall meet with strong opposition from many who profess to love God and perhaps a few who really do. And I know that the world and Satan will oppose; but I have counted the cost and hope to be willing to endure the cross and count the reproaches of Christ greater riches than all the treasures of the world.

I shall conclude this epistle with a few remarks. I was truly surprised at some remarks which I heard that you had made in the pulpit in the Mount Salem meeting house the time of our last exchange. But I wish these and other things like them to be buried in *oblivion*.

I still hold you as one of the *Lord's Ministers* in fellowship with me; although I think that your anti-missionary spirit and sentiments are a contradiction of this term, and prove that every preacher has not every mark of being so.

I attribute your opposition to a want of information. This is the most charitable conclusion I can make, and I wish to have that charity which covers a multitude of sins.

I wish you ever after this to consider me as favorable to Missionary operations, and remember that I now say that I was never otherwise, and cannot conceive how a true child of God can be in the ranks of those who oppose it.

The first breath of Gospel liberty my soul ever breathed inhaled a desire that this joy in the Holy Ghost might be extended to others. It was a desire which knew no bounds but the utmost bounds of the earth. That vital spark has never ceased to burn, although not always to the same degree,. While this burns, I must always be a Missionary in desire, faith and practice. When this dies, if I am then in the body, I shall then be an anti-missionary.

You have drawn the sword on this subject; I have followed you. I hope you will not sheath it until you have done all you can. I write you to bring all your strong arguments, yea all which can be brought from three worlds. If the cause which I espouse will not endure investigation, I desire to give it up. I hope to hear from you soon.

Yours to serve in the Gospel of Christ,

Z. GRENELL.

REVIVAL INCIDENT.

When laboring in Paterson N. J. he preached a course of sermons on revivals of religion. The themes of these sermons were from a series given by Rev. Pinney, the great revivalist. The peculiarities of the effort were, first, that the interest increased and the meeting advanced and kept pace with the theme of discourse. When the sermon was to inquirers there were anxious inquirers ready to hear it. When the address was to converts, there were converts awaiting the message. And, second, the revival was one of great power and blessing. It continued through the winter, and brought seventy-five hopeful converts into the church.

The following verse was repeated to the author by one of the aged disciples yet living, who was a warm personal friend of Elder Grenell. He repeated it as Elder Grenell's composition, and with the tears trickling down his cheeks, adding, "He was very dear to us."

"Zelotes Grenell is my name,
America is my nation;
My station is the harvest field,
And Christ is my salvation."

SERMONS.

NOTE.—It should be understood that the sermons following are not full length discourses. Those who are accustomed to preach will at once discern the readiness with which many subdivisions would be expanded in delivery, as well as the necessity of such enlargement.

THANKSGIVING AT MILLINGTON.

A Thanksgiving Sermon, preached in the Baptist Church of Millington, New Jersey, Novmeber, 24, 1870, by Elder Zelotes Grenell.

Text: “According to this time it shall be said of Jacob, and of Israel, ‘What hath God wrought?’” (Numbers 23:23.)

The children of Israel, in the fortieth year of their sojourn, encamped in the plain of Moab. The rulers of Moab and Midian were greatly alarmed, and sent for Baalam, a noted soothsayer, to come and curse them. He came with the desire to do so, but God interposed and compelled him to pronounce sundry blessings on them, and my text is one of them.

The text affirms that God’s special goodness to them had been such in the past, and would from this time be such, that others, even their enemies, would in astonishment utter the exclamation, “*What hath God wrought*”!

Friends and fellow citizens: as this is the day set apart by the Chief Magistrate for National Thanksgiving, let us now pause a moment and proceed to a hasty view of our history as developing the special care of Divine

THANKSGIVING AT MILLINGTON.

providence for our nation's good. We see evidences of this,
Firstly—In our origin as a nation.

1. Though Columbus discovered America in 1492, and the southern portion commenced being settled soon after, no permanent settlement was effected in the northern portion till 1607, a period of one hundred and fifteen years. During that interval the great Reformation broke out in Germany and swept over France, Switzerland, England, Scotland, Denmark, and Sweden—all the north of Europe, embracing especially all those countries from which our land was settled. Hence, while South America was settled by Papists, North America was settled by Protestants, with an open Bible and an evangelical faith and civilization.

2. Shortly before the settlement of New England, a fatal disease raged among the native Indians, and thousands were swept away, leaving vacant much territory, which had been occupied. Moreover, much jealousy existed, and many wars had occurred among neighboring tribes, by which they had been greatly reduced, and in consequence some soon became our faithful allies. By these means the colonies were saved from ruin, and finally gained an ascendancy over the most powerful tribes.

3. The unsettled condition of European governments, their revolutions, and especially the persecution of the Puritans, drove large numbers to our shores, and rapidly increased our population. The persecutions furnished us the most valuable materials out of which to form a permanent government. This was especially true of New England. Hence, by 1776, we had increased to three millions of souls.

Secondly—In the War of the Revolution, from 1776 to 1782, by which we became an independent people.

ELDER ZELOTES GRÉNELL.

1. Great Britain was far from being united in prosecuting the war. Many of her citizens, and some who occupied high places of influence, had relations living here whom they highly esteemed. This prevented them from prosecuting the war with their accustomed vigor.

2. France and England were hostile nations. Many wars had occurred between them. England had succeeded in taking Canada from France, and was threatening her western possessions. This gave us a powerful ally in the French nation, which encouraged us, and discouraged our enemies. Other European nations soon followed the example of France.

3. The real patriotism of our people was marvelous indeed. The determination was to conquer or die. The wisdom developed in the Declaration of Independence, the choice of Washington, the right man to lead our army, whose patriotism, courage, prudence, patience, fortitude, and perseverance were equally balanced, and the fact that in all that bloody struggle we had but one Arnold, and that he was detected before causing much damage, all these were providential.

4. The large extent of territory we gained, eight hundred thousand square miles, more than six times as large as the home possessions of Great Britain. This now contains twenty-five States and a population of nearly thirty millions.

Thirdly—The formation of the Federal Constitution.

1. Our men of influence discovered, before anarchy had torn us all to pieces, that the old articles of confederation between the States, though sufficient while they were bound together by the pressure of war, were insufficient in the time of peace. They could not secure a revenue, nor suppress rebellion, nor carry on a firm government. Danger of anarchy beset us all around.

2. Our wide extent of territory; the variety of climate, soil and productions; the various nations, religious opinions, habits, governments, and modes of thinking, represented in the population, rendered it all but impossible to form a constitution which would secure the popular vote. In the midst of debate, when opinions were various, passions became heated, no progress was being made, and all seemed to be at a stand-still, Benjamin Franklin arose and proposed that a clergyman be invited to come and offer prayer. They agreed. He came, all knelt while prayer was offered. Then the waters ran smoothly. The progress was rapid. The instrument was completed, and received the signatures of all.

3. The Constitution was a monument of human wisdom. It did not constitute the nation a Consolidated Republic, and thus annihilate State Governments, but a Federal Republic, leaving every State with sovereign authority, and perfectly independent in all local State matters, to regulate as they chose. And yet they organized a firm national government over the whole population, and every individual dwelling among us. They wisely separated the legislative, executive, and judicial departments of the government, making them independent of each other.

4. The existence of slavery, which was the greatest bar to the national union, was made not a national, but a State institution, each State for itself could establish, abolish, or modify it, in any way it chose. This enactment deprived it of concentrated power, which greatly weakened its influence. At the same time, Congress by law abolished it forever in our Northwestern Territory, which was all the public domain we owned, and which includes the States of Ohio, Michigan, Indiana, Illinois, and part of Minnesota. These enactments were the first blow to the progress of

slavery, which terminated in its annihilation in 1863.

5. But the crowning glory of the Constitution, was its securing universal religious liberty in opinion and mode of worship. None but the Quakers and Baptists believed in full religious liberty. Neither the Congregationalists, Episcopalians, nor Presbyterians were numerous enough to gain the ascendancy. Hence, as a matter of necessity, all were made equal before the law. Rhode Island had set the example in her charter, and thus we obtained what all Baptists in all places have ever desired—perfect religious liberty. Surely this has been a blessing to the world.

Fourthly—Our progress under the Constitution.

1. There have been three prominent struggles for the ascendancy between Democracy and Aristocracy: In 1801, when Jefferson became President, in 1829, when Jackson came into office, and in 1861, when Lincoln was elected President. It is worthy of remark, that in each contest the party most democratic, which contended for the widest personal liberty, and the highest privileges for the masses, gained the victory. And so may it be in all coming time.

2. We have passed through several wars, some more and some less general.

a. With Great Britain from 1812 to 1815, in which we lost much property, and many men, and gained nothing.

b. In 1835 and 1836, the Texas Revolution, which our rulers aided clandestinely.

c. With the Florida Indians, from 1840 to 1845. We compelled them to emigrate to the Indian country.

d. With Mexico, from 1845 to 1848. By conquest and purchase, we obtained California.

e. With the Southern States, from 1861 to 1865, which seceded and formed a separate government. This far exceeded all our other wars, and terminated in the conquest of

the Seceders, their subjugation and restoration to the union, their reconstruction, and slavery abolished.

3. Increase of territory. At the close of the War for Independence, we had eight hundred thousand square miles. In 1803 we purchased Louisiana of France for \$15,000,000. Louisiana was then a territory of more than eight hundred thousand square miles. In 1820 we purchased of Spain, Florida, for \$5,000,000, a territory of about sixty thousand square miles. In 1837 we obtained Texas by annexation, which contained probably four hundred thousand square miles. In 1840 we obtained California of Mexico, by war and purchase money, \$15,000,000, probably nearly one hundred thousand square miles. In 1867 we purchased Alaska, of Russia, for \$7,000,000, a territory of nearly five hundred thousand square miles. Now our whole domain is nearly three millions five hundred thousand square miles. Surprising growth indeed.

4. Increase of population. In 1790 we had four millions. Since then we have doubled every twenty-five years; making in 1815, eight millions, in 1840, sixteen millions, in 1865, thirty millions, and now about forty millions. What nation has ever gained so regularly and so rapidly? At this rate of increase in 1890 we shall have sixty-four millions, and in 1915, one hundred and twenty-eight millions. Many now living will see that day.

5; Our pecuniary resources have increased far more rapidly than our population and extension of territory. Our magnificent cities, which spring up as if by magic, our splendid churches, and other public buildings, our bank capital, and our canals and railroads evince this. From 1850 to 1860 our property, real and personal, increased 126 per cent. This is astonishing. Though our national debt is enormous, it is doubtful whether it is larger in

proportion to our population and means, than it was at the close of the Revolutionary War.

REMARKS.

The abundance of the Divine favors conferred on our nation is clearly seen in two particulars.

1. It is a fact, notorious and indisputable, that in general intelligence, the means of living and the accumulation of wealth, we stand mountain high above all ancient and modern nations. Our free schools, select schools, academiës and colleges, all conduce to this result. Our newspapers, so widely spread and perused, our books so numerous and cheap, our Sabbath school literature and churches aid in the diffusion of intelligence. The extent of our public domain, the fruitfulness of the soil, variety of productions, our minerals, metals, coals, and ores, with water and steam-power in abundance, and our free institutions all conduce to every form of labor and skill, and open wide the door to competence and wealth, and render us a marvel to other nations.

2. Our religious condition. In no other land are there as many evangelical churches, houses of worship, and evangelical preachers, according to the population, as in our own. In illustration of this, we present the following estimates:

The Baptist family, including all branches holding their peculiar views, has two million communicants, and eight millions population. The Methodists, including all classes of them, have not less than two million communicants and eight millions population. The Presbyterian family, including all who hold their form of church government, has one million members and four million people. Then the Episcopal, Congregationalists, and Lutherans will average one-third of a million each, making one million members

and four millions population. These denominations have six million communicants and twenty-four millions population. What other nation can show as fair a record?

CONCLUSION.

The history of our nation is before us, and calls for gratitude and trust. Two problems have been solved: First, the strength of Democracy. Second, Religion flourishes best when left free. Two great and all important duties, are then demanded of us:

1. The evangelization of all classes of our population, give thorough intellectual and religious instruction to all, regardless of color or social position. Meet all immigrants with an open Bible, and living religion. The permanency of our institutions depend upon this. This is Home Missions.

2. To evangelize the world as fast as the door shall be open. This is Foreign Missions, commenced and progressing. The inspired saying "There is that scattereth and yet increaseth, and that withholdeth more than is meet and it tendeth to poverty," (PROVERB 11: 24) is as applicable to nations as to individuals.

3. In view of our entire history, and especially the numerous mercies of the past year, including national peace, a healthful and fruitful season, our national debt diminished \$100,000,000, commerce, manufacturers, and agriculture thriving, let us raise our Eben-ezer, "Hitherto the Lord hath helped us." To Him be all the glory, both now and forever. Amen.

JUBILEE OF THE CLINTON BAPTIST CHURCH.

CLINTON, WAYNE COUNTY, PENNSYLVANIA, NOV. 10, 1881.

DEAR BRETHREN:

I am happy to address you on this interesting occasion. You will find my text in *Exodus 14:15*, *Psalms 20:5*, *Philippians 3:16*. "Speak unto the Children of Israel that they go forward." "We will rejoice in thy salvation and in the name of our God we will set up our banner." "Nevertheless, whereunto we have already attained, let us walk by the same rule, let us mind the same things."

These three passages of the inspired volume are the foundation of my remarks at your Jubilee Meeting. I shall use them as themes of instruction, in the order in which they lie before us.

First—*Exodus 14:15*. The command "go forward" was given by God through Moses to "the Children of Israel" when in a condition of peril and beset with great danger. The hosts of Egypt, bent on their destruction, were behind them, an idol temple on one side, a garrison of the enemy on the other, and the waves of the sea before them. Thus shut in they cried to Moses and he to the Lord. God said: "Stand still." Cease your murmuring, trust in me. Then sounded out the words, "go forward." They obeyed, and grand was the result.

From this we learn: *The church in every condition, prosperous or adverse*, should go forward. In either case there is need of this command; for in prosperity we are not to

be satisfied with present attainments, since Joshua cautioned Israel: "There is much land yet to be possessed." And under adverse circumstances we are prone to despair, feel that all is lost and give up the warfare.

That the church and the individual Christian should go forward the following facts show.

1. Progress is the universal law of nature. This is seen in the heavenly bodies. Sun, moon, and stars all move forward. Also in all vegetable life, from the smallest weed to the mighty oak. Also in all animal life, from the insect of a day to the soaring eagle, the lion, and sea monster. Such is human life in all its stages from infancy to gray hairs. Should the church be exempted from God's universal law? surely not.

2. God has commanded it. "Grow in grace," is a law which binds the church and every individual member. Paul felt its force and determined to obey its precepts. Philippians 3: 12-14. "Not as though I had already attained. But I follow after. I press toward the mark for the prize of the high calling of God in Christ Jesus." This was the constant purpose of Christ. "I must work the works of Him that sent me," said he, "while it is day, the night cometh in which no man can work."

3. If the church does not go forward it will lose ground. Like the boat rowed up stream, against the current, it falls back when rowing ceases. Religious duties are crosses that must be borne or we decline and grow weaker.

4. We have full assurance our cause is right and true. The cause is God's. This should stimulate to action. Conscience, our moral sense, the Bible, the whole work of Christ, history, truth, safety, happiness, honor, usefulness are all on the same side and urge us onward.

5. We can have no doubt of the qualification of our

Leader, the Lord of Hosts. His goodness, love, power, wisdom and resources are infinite. He never lost a battle. His trumpet never sounds a retreat, but *onward* and *victory*. Apparent defeats are final victories. "Gad, a troop, shall overcome him, but he shall overcome at last" (Genesis 49: 19). As Erskine says:

"All our battles, lost or won,
Were gained before they were begun."

Finally, though surrounded by enemies and beset by discouragements, all parts are encouraging. Every soldier is a volunteer. He has the good of the cause at heart.

His equipage is the whole armor of God. His captain is glorious, his service a pleasure, his conquest sure, his crown eternal and unfading glory in the kingdom of our Father, where the rage of earth and hell shall be heard no more. Then, brethren and sisters, by all means go forward.

Secondly—We now come to our second text, *Psalms 20:5*, "We will rejoice in thy Salvation and in the name of our God we will set up our banner."

Our first text developed duties which belong to all times, places and circumstances. This shows our present special duties in view of present circumstances of goodness with which we are surrounded. "We will," said Israel "rejoice in thy salvation," a deliverance granted to them from the power of their foes. Such is our special duty now, in view of the Divine goodness manifested in the commencement and progress of this settlement and especially in the circumstances connected with the organization of this church and the fifty years of its history. There is no room for self-glorying here. God's providence and grace have managed all your affairs. Our short-comings have been many, for which we need humility and deep

repentance. Our success is of the Lord, for which joyful praise is demanded. This will lead us, on this jubilee of rejoicing, in the name of God to set up our banner.

Let us consider the *nature* and *use* of the banner, the *reasons* for its erection and *how* we should do it.

1. The banner is an implement of war, valued by all nations. Its uses are various. It is a band of union to the soldiers of the cross. It designates the nation to which the ship, the fortress, or the army belongs. It is the means of confidence and courage. It makes an army terrible to the enemy, "terrible as an army with banners," *Canticle 6: 4-10*. The banner is a protection. The authorities of Cuba dare not execute a British subject when the consul throws the flag of his nation around him. Here are pleasure and safety. "He brought me to the banqueting house and his banner over me was love."

2. Why should you erect a banner? In consideration of many mercies. Now is your jubilee and a crisis in your history. Here a new era in your history commences. You survey the past and hope for the future.

In my first visit here sixty-eight years ago and eighteen years before you became a church, I saw the nucleus of a church in the Nortons, Grenells, Griswolds, and other men of culture and piety baptized in Connecticut. You wanted the Gospel, and God gave it to you in men good and true. God blessed their toils, souls were converted and baptized. In eighteen years, you covenanted together twenty-six in number. Seldom has a church been organized in so sparse a settlement which had as many elements of strength and promises of perpetuity as you then had.

3. Since your organization, the first twenty-six years of your history, as recorded in the history of the association, developed much of Divine goodness. You were usually

supplied, stately supplied with pastors, good and true, and God blessed the preaching of the Word. Brother Curtis was with you in all fourteen years. Brother Curren five years.* Brethren Spencer, Purdun, Fox, and Hubbard also labored acceptably among you. In 1844, fifteen were baptized and your membership was eighty-six. In 1855, forty-one were baptized, your number one hundred and thirty-six. During these years the church had three revivals and became a strong body. In 1846 the Lord gave you the means and the disposition to erect a house of worship, but in 1851 he tore it to pieces with a tempest of wind, and this to try your faith, and in 1855 you completed another and better one. I had the honor of preaching its dedicatory sermon.

During these last twenty-four years you have sung of mercies and judgments, judgments few and mercies many. Brother Halsted was your main supply in 1857, and in 1862 L. O. Grenell baptized four at one time. Alexander Smith preached one year, baptized two. Brother Bennett preached in 1861 and baptized thirty-two. Brother Curtis supplied you when destitute. Brother Bunting preached from 1862 to 1868 and baptized twenty-eight. He died on the field. Brother More labored from 1870 to 1871 and baptized six. Your present pastor has been with you some eleven years and baptized sixty. Surely these are mercies great and glorious. But some have died, some moved away, a few have turned their backs on the cause. Two hundred and ninety three have been baptized into your fellowship, four hundred and six have had their names on your roll and your present membership is one hundred and fifty. This is a good showing considering your location, where many move away and few come among you. Surely these mercies demand a banner of gratitude and praise.

3. To erect this banner implies that you realize clearly the abundance of God's mercies to you and have a clear sense of the personal obligation this goodness imposes. This will inspire enlarged devotion and increased consecration. Having these, you will take a more prominent and public stand in favor of the cause of God, and you will have enlarged desires to promote its progress in your community and throughout the world. Then you will take an expansive view of the wide field of christian enterprise God has spread out before you, and enter into all God's purposes to save the world.

We have endeavored to show the various uses of the banner as a bond of union, as an inspirer of courage, as a protection and place of safety. With this banner floating over your heads, when tempted to delay you will say with one of old: "I have sworn to the Lord and cannot go back," and with the poet:

"Here in thy house I leave my vows
And thy rich grace record;
Witness, ye saints, who hear me now,
If I forsake the Lord."

Then will you attempt great things for Christ and expect great things from him and not be disappointed. Then you will bring all your offerings into the Lord's store house and prove him if he will not pour you out a blessing indeed.

Then will this day be a jubilee indeed and God will say, "From this day I will bless them." Then may you here see developed the agonies of dying unto sin, followed by the joy of souls born into the kingdom. May the Lord grant it now.

Thirdly. Let us consider the other text named: "Nevertheless, whereunto we have already attained, let us walk by the same rule, let us mind the same things."

This church seems anxious to secure further prosperity and know the means to attain it. Paul directs them to consult their experience as a rule of attaining success. Such I take for granted is now your anxious desire. As experience was the guide of the Philippian Church why should it not be yours? And you have an advantage in this respect; their experience was but short while yours embraces half a century. Allow me to remind you of a few things taught in these fifty years of experience.

1. That neither wealth, nor talents, nor both combined are the sovereign means of the prosperity of a church however useful in themselves, but *true, ardent, intelligent piety* is the all-essential means of permanent prosperity. Piety commences in the family, secures the *support, education, control, and instruction* of children. Such a family is a Bible-reading, praying church and Sunday School-going family. The Sabbath is observed as a holy day and the Bible is prized as the book of books. Such a family is the glory of the State, the nursery of the church and its greatest blessing. God dwells there.

Such a church will have a pastor of like spirit. They will sustain him pecuniarily according to their ability and his needs. They will watch over him in love, sympathize with him in his sorrows, protect him if aspersed, aid him in his efforts to build up the church and spread the Gospel far abroad. They will heed the caution, "Touch not mine anointed, and do my prophet no harm."

Humility is an element of piety and of church growth.

"Which should be greatest" disturbed the immediate family of Christ. This spirit has retarded the growth of many churches and annihilated not a few. Which shall be least, brings no trouble. Pride brings jealousy, hatred strife, and the Holy Spirit takes his flight. The humble

church most resembles Christ and secures the blessing which makes rich and adds no sorrow to the soul.

But among all the elements of piety and church growth *benevolence* is the most essential and deservedly wears the crown. As this is the highest type of piety, and the greatest cross imposed on us, the Bible has taken unusual pains to show evils of covetousness and the value of benevolence, that we may forsake that and follow this.

1. The Bible for our warning describes the character and doom of such, of *Balaam* who served for the wages of unrighteousness and died fighting against God—Israel and Israel's God; of *Judas* who sold his Lord for thirty pieces of silver, the price of a slave, in remorse hung himself over the verge of a precipice and falling asunder all his bowels gushed out; of *Ananias* and his wife Sapphira, who lied to the Holy Spirit and died on the spot; of *Simon Magus*, who wished to purchase the gift of the Holy Spirit with money; of the *Rich Fool*, whose soul God demanded that night. Such are our warnings. Happy they who hear and duly heed them.

2. God has commended benevolence by the examples and influence of such as *Noah*, who built the ark, saved his house, and condemned the world. Israel under Moses built the Tabernacle in the wilderness which cost millions and after, in the time of Solomon, the Temple was erected at a cost of hundreds of millions. The Gospel was spread in the Apostolic age by the self-sacrificing labors and gifts of the church. For an account of the labors of Prophets and Apostles read the eleventh chapter of Hebrews, their heroic benevolence.

3. God has commended benevolence by developing its character and promises attached to it. Such "lend to the Lord" and "He will repay" them. To such as give, men

will give in return, good measure, pressed down and running over. Benevolence supplies the wants of the saints and produces abundant thanksgiving to God. The benevolence of the Philippians was an odor of sweet smell, a sacrifice well-pleasing to God. Benevolence is a sacrifice well pleasing to God.

4. The unmistakable signs of the age demand of the church enlarged benevolence. God is waking up the nations and opening vast fields for the spread of the gospel.

The hundreds of millions of China and millions of Japan are calling for the Word of Life. All Africa is now open to the heralds of the cross. The Telugus are coming to Christ by thousands. Our own land opens a wide field for evangelistic work. "The field is the world," and we are commanded to enter it as laborers of the Cross. As a denomination we have entered into the work, and God has blessed us abundantly in it. Our benevolence should be greatly enlarged.

5. A man in health need not ask his physician how much he should eat. His appetite will inform him. Even so, if our souls were healthy and benevolence were our food, our appetites would direct us in this matter. Then would benevolence abundantly increase, and the Lord's treasury would be abundantly supplied.

Brethren, Sisters, look on your broad acres of teeming soil, your flocks and herds, your cellars and pantries, your houses, equipages and wardrobes, listen to the wail of the dying pagan and then inquire, what have I done? What am I doing? What ought I to do in the great work of carrying out the great commission? Then act for God and in view of eternity.

CONCLUSION.

Since you were organized as a church great changes have

occurred in this place. Our entire country has undergone a great change during that time. The same may be said of the entire world. Especially is this true of our beloved denomination. There are five times as many Baptists in the *United States of America* as when you were organized, and six times as many as sixty-three years ago. Benevolent toil has been abundantly blessed. The Old School Baptists in twenty years have diminished from one hundred to forty thousand, a solemn warning against inaction in the cause of God.

Few are living who were with you fifty years ago. Only a few of those now with you will be living fifty years hence. Time is short. Improve it while it is given to you. Soon the night of death cometh in which no one shall work.

Finally, sixty-three years ago I first saw this place and its inhabitants. I loved them then, and have loved them more and more ever since. God only knows how much I loved Deacon Grenell and his family and others. I have been enabled to visit you occasionally through all these long years. I have preached in your dwellings, school-houses, barns and churches, at your funerals and associations and now at your jubilee. My acquaintance commenced in the dew of my youth and boyhood of my ministry, and has continued till old age has come. My sight and hearing have failed, memory has become treacherous, my right hand is forgetting its cunning, and I tremble on the brink of the grave. I love you dearly, am anxious for your prosperity, therefore I have used on this occasion great plainness of speech. I feel you will hear my voice no more. This is my farewell sermon. Finally, brethren, farewell.

THE BLIND AND DEAF SERVANT.

“Who is blind but my servant? or deaf as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord’s servant?” (*Isaiah 42 : 19.*)

Isaiah has with propriety been denominated the Evangelical prophet. Though he prophesied more than seven hundred years before the coming of Christ, his views of his character and work, his rejection, sufferings and death, and the wonderful result in the progress of his Kingdom, are so clear and full that he seems to have been living among these wonderful scenes and appropriately writes in the past tense. This whole chapter is a description of his character and work.

Some have suggested that this text discloses the obstinacy of the Jews, especially the rulers of the nation, in rejecting Christ. It is true they were wilfully and wickedly blind. But the term servant in the passage is in the singular and cannot apply to a class. Would the Lord term them his servant ironically or sarcastically? Moreover the description in the text and its connection is true of Christ and some expressions can apply to no one else. He was a servant and the Lord’s servant, a messenger and the Lord’s messenger. He was perfect, absolutely so. He only of all Adam’s race magnified the law and made it honorable. It is only in his righteousness the Lord is well pleased. It is only he that can open the ear. Hence, my text asserts Christ

was both deaf and dumb, and more so than any other one. "Who is blind but my servant, or deaf as my messenger?" Hence, inspired prophecy pronounced our Lord both blind and deaf. Of course this must be true.

But the question is, in what sense is he so? There are two kinds of blindness and deafness, viz: physical and moral. One, so born and cannot see nor hear though very desirous; and the other, having the power but not the disposition. He hates the light, closes his eyes and ears and is as blind and deaf as the other, but under different circumstances. With one it is voluntary, with the other involuntary. In one case it is neither a virtue nor a vice, but a great misfortune, with the other it may be either according to circumstances. When Joseph was blind and deaf to the temptation of his mistress, it was a virtue. When the believer is blind and deaf to the charms of vice, it is a virtue. When the sinner is so blind he can see no charms in Christ, and so deaf he can hear no music in the Gospel, it is a vice. Such are described in Psalms 58: 4, 5. "Like the deaf adder that stoppeth her ear, which will not hearken to the voice of charmers charming never so wisely."

Christ was neither blind nor deaf physically. He was a man perfect physically and morally, every physical faculty was perfectly developed; but *he was morally blind and deaf to all that was evil*. He lived thirty-three years surrounded by temptation and remained undefiled. The Prince of this world found nothing in Him.

The following points developed in his life will illustrate the subject:

1. Christ was totally blind and deaf *to the temptations of Satan*.

His contest with this potent adversary is described in

Matthew 4: 1-11. When he had fasted forty days and was sorely pinched with hunger, Satan tempted him to prove his Messiahship by converting stones into bread. Christ had an appropriate answer, "Man shall not live by bread alone."

Deut. 8:3. Then on the pinnacle of the Temple Satan tempted him to cast himself down, as no evil could in that case befall him, and quoted as proof *Psalms 21: 11-12*. Christ had an answer ready, "Thou shalt not tempt the Lord thy God," *Deut. 6: 6*. Then on a high mountain he showed him all the Kingdoms of the earth, claimed the ownership of all and promised them all to him if he would fall down and worship him. Truly he possessed all these as a usurper though he could not dispose of any. Christ had as an answer, *Deut. 6: 13*. "Thou shalt worship the Lord thy God and Him only shalt thou serve." In every conflict, he defeated Satan by the word which is the sword of the Spirit.

Satan also tempted him by stirring up the Scribes and Pharisees to harass him and extort answers by which they might accuse him of treason to Caesar or of violating the law of Moses. See on paying tribute to Caesar (*Matt. 22: 17-22*). Also the woman taken in adultery. (*John 8: 3-10*). Also on the resurrection. (*Matt. 22: 23-33*). Also on the subject of divorce. (*Mark 10: 1-12*). No temptation ever turned him aside. He was blind and deaf to them all.

2. He was totally blind and deaf to all *the glory which arises from civil office and the possession of wealth.*

Honor and wealth as a means of sensual enjoyment are the great enticements of men. Where is the man who is blind and deaf to these charms? But such was our Redeemer. Instead of ruling he served as a menial, and even washed the feet of his disciples. When they came to make him a king by force, he refused and fled from them

(John 6:15). Though he possessed the world, he voluntarily subjected himself to a situation of poverty. He was ministered to and his daily wants supplied by pious and benevolent women (Luke 8: 2-3). He could say, "Foxes have their holes and the birds of the air nests, but the Son of Man hath not where to lay his head" (Luke 9:58.). He wrought many miracles to supply others but never one to supply his own wants. So extremely poor was he, that he owned no house or home and lived all his life by borrowing; he was wrapped in a borrowed swaddling-band, laid in a borrowed boat, rode on a borrowed animal, and was buried in a borrowed tomb. Such his blindness and deafness to honor and wealth.

3. He was totally blind and deaf *to all the reproaches of the ungodly* and their combination to destroy him. None of these turned him aside from the one subject which was always before him, to finish his work. True he escaped until his time had come and then met death manfully and without flinching. See Gethsemane and the Cross.—He was accused of being a glutton, a wine bibber, a friend of Publicans and Sinners (Matt. 11:19). Also of performing his miracles through Beelzebub the Prince of the devils (Mark 3: 22). He was accused of blasphemy (Matt. 26:65). He was also accused of treason against Caesar by proclaiming himself a king. He was advised to flee from the country or Herod would kill him. And he said, "Go and tell that fox, behold I cast out devils and do cures to-day and to-morrow, and the third day I shall be perfected." His work was ever before him and no consideration of flattery or frown, security or danger, friendship or enmity, pity or scorn could turn him aside. He could say, "Father I have finished the work which thou hast given me to do."

4. He ever was and ever will be totally blind and deaf

to all the false charges brought against his children, either by the Devil or the ungodly.

Saints in every age have been an accused, reproached and persecuted people. Satan accused Job of selfish hypocrisy, of serving God for gain. He accused and resisted Joshua when about to be restored to the priesthood, but God answered, "Is not this a brand plucked out of the fire?" (Zech. 3: 2) The three Hebrews were accused of treason to the king, Daniel was accused of disloyalty to his monarch, the apostles were accused as disturbers of the peace and of turning the world upside down. Paul was accused of being a pestilent fellow, a mover of sedition. All the apostles but John were executed on false charges. During the first three centuries of the christian era, thousands were accused before Pagan Magistrates, tried, condemned and executed on false charges. Under the dominion of Papal Rome, millions have been subjected to all the indignities and tortures human malice could invent, viz., fines, prisons, banishment, starvation, fighting with wild beasts, drowning and the fire, and all on false charges. Think of Paul, suffering as recorded by himself (2 Cor. 11: 24-26). All these false accusations and persecutions have been conducted in the name of religion. And in this, Protestants have not been innocent. Lutherans, Episcopalians, Presbyterians and Congregationalists have imbued their hands in the blood of the saints. All national churches have practised this iniquity. But our Redeemer is blind and deaf to all these charges. He knows his sheep and is known of them. They are clothed in his righteousness. He says, "Thou art all fair, my love." Hence, the triumphant language of Paul, "Who shall lay anything to the charge of God's elect? it is God that justifieth: who is he that condemneth?" In all their sorrows, the persecuted had communion with Christ, and the

witness of his spirit was with them. Though often chastized with a fatherly hand, ultimately he will present them before his Father's throne without spot and complete in their Redeemer.

5. Christ is absolutely both blind and deaf *to all the former sins of the penitent.*

Such come to him for mercy confessing sin and seeking forgiveness. When saul of Tarsus imploringly said, "Lord what wilt thou have me to do"? Christ did not reproach him for being a blasphemer and a persecutor of his children. His love and sympathy would not break that bruised reed nor quench that smoking flax. He addressed him in words of tenderness and directed him in the way of deliverance. So the three thousand stung with remorse of conscience and dreading the doom awaiting them, inquired "What shall we do?" Peter under the influence of the spirit uttered no reproachful word, but directed them to the remedy that God had provided. And when the Jailor in amazement cried, "What shall I do to be saved"? he was not reproached by Paul. He directed him to Christ and bade him trust in him for salvation. Such is true of every one coming in sincerity to him. Conscience, the law and satan reproach such; but Christ welcomes all in love who come in penitence to him.

This is equally true of the repenting backslider. David reproached himself most bitterly when brought to repentance, but God had put away his sin. So Peter reproached himself, but from Christ received the looks of love and peace of faith. He wept bitterly over his denial, but Christ in compassion had forgiven him and bade him feed the sheep. The returning prodigal reproached himself but the father welcomed him with joy and without reproach. So with every true penitent and with all under the burden of guilt.

Thus he said to his ancient Israel, "Return, O backsliding daughter, for I am married unto you, saith the Lord." He neither reproaches nor casts out any who come to him.

6. He is also blind and deaf *to the pretensions, zeal, prayers and profession* of the self-righteous hypocrite. He would not receive the offering of Cain. Such were the hypocritical offerings of Israel and hence rejected. He testifies against them (Isaiah 66: 3). "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb as if he cut off a dog's neck: and he that offereth an oblation as if he blessed an idol." They chose their way, God chose their delusions. So scribes and Pharisees who for a pretense made long prayers and yet robbed widows' houses, received the greater damnation (Matt 23:14). Such was the prayer of the Pharisee, and he was unblessed. All the pleas of such at the judgment will be vain, (Matt. 7: 23). All religion without love is vain (1 Cor. 13: 1-3). (Heb. 11: 6).

7. A time is coming when to every impenitent sinner Christ will be blind and deaf *to all his sighs and tears*. Though long suffering and patient, there is a point beyond which his forbearance will not go. This is true of nations. When the flood came, when Sodom and other cities were wrapped in flames, when the ten plagues fell upon Egypt and Pharaoh's host sank in the Red Sea, when the Roman army closed around Jerusalem the day of grace was ended, and in each case an awful doom followed. This is true of every sinner when death comes. It may take place long before, how long we know not. Belshazzar and Herod arrived at that state and were given up. Asaph describes it (Psalm 73: 4). Then no more sacrifice for sin but a fearful looking for of judgment. The door then shut. Solomon describes such (Prov. 1:24-27). This an awful state. Let the sinner tremble before it is too late.

IMPROVEMENT.

It was necessary that Christ should be thus blind and deaf. Only a spotless victim could be accepted to make atonement. Had he failed in a single point all would have been lost. Hence, the amazing responsibility under which he labored during his entire life, especially the most trying moments in Gethsemane, before the Jewish Sanhedrin, at Pilate's bar, and when all the powers of Hell combined to crush him. When God forsook him and he trod the wine-press alone, then he cried, "It is finished."

2. In this, Christ is our inspired pattern, (1 Pet. 2:21), at which all should industriously aim. None can hope to come fully up to it in this life, yet effort is the source of improvement. When this ceases, so does improvement. Here see the folly of those who think they have arrived at a state of perfection.

3. No christian should be satisfied with his present attainments. Paul was not yet perfect, nor had attained in full, but he labored to apprehend that for which he was apprehended of Christ. Thus striving, the christian will go from strength to strength till he appears before God. O for grace to be like our Redeemer, deaf and blind to all that is sinful and vain, to be vessels fit for the Master's use and ready for toil and sacrifice!

THE ALL SUFFICIENCY OF CHRIST.

“And the key of the House of David will I lay upon his shoulder, and he shall open, and none shall shut, and he shall shut and none shall open. And I will fasten him as a nail in a sure place, and he shall be for a glorious throne to his father’s house. And they shall hang upon him all the glory of his father’s house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.” Isaiah XXII: 22-24.

In this chapter, verses fifteen and twenty-fifth, the removal of Shebna an unworthy officer, and the appointment of Eliakim to succeed him, with the blessings which should result from his administration are clearly predicted. All this was doubtless fulfilled in due time. This passage has also an application to Christ. Christ the infallible interpreter of scripture applies a part of this description to himself. Rev. III:7. While all was true literally of Eliakim, all is true in a higher sense of our Redeemer.

The theme which is the import of the text is, The all sufficiency of Christ. This is presented under four significant metaphors. The key, the nail, the throne, the glory.

Firstly—The key he holds. The house of David is literally the kingdom over which David ruled, mystically it refers to the gospel church, of which the kingdom of David, was only typical. To hold the key is the official work of a treasurer, a work of much responsibility and honor. Such was the office of the Eunuch Philip baptized. Acts, VIII-27.

Christ holds the key of the whole moral universe which he opens and shuts at pleasure. This includes, 1. Heaven which was shut by sin against all the fallen race of Adam. But Christ has opened it by his obedience, sacrifice, and intercession, to every penitent sinner who will believe on him. 2. He holds the key of the gospel church, which is his militant kingdom. He, in his word, has opened its door wide, to every penitent who believes in him, irrespective of race or color, or previous condition, and closed it against everybody else. 3. Of the heart. All hearts are closed against him, no human power can open our hearts. But as he opened the heart of Lydia Acts 16 :14, so it has been of every soul who is converted, his grace can open the hardest heart. 4. He opens death and hades. By his resurrection death is abolished, life and immortality are brought to light. "All in their graves shall hear his voice and come forth." 5. Of the bottomless pit. Then he will confine the old serpent a thousand years. And finally satan, his angels and every sinner dying impenitent, will there be eternally confined This will be the second death. Revelation 20: 1-3; 14-15 verses.

Surely with this key, "he opens and none can shut, shuts and none can open."

Secondly—He is a nail fastened in a sure place. This metaphor alludes to the custom of inserting pins, as nails in the post or beams in a house, for the purpose of suspending articles on them.

The term denotes the permanence and stability of Christ, in his official work. Shebna was removed for incapacity, Eliakim would die..

The high priest could not continue because of death. So of all kings or prophets, but Christ abides and will have

no successor. The prophet informs us, "a tried stone." Isaiah 28:16.

Trial develops strength. Christ was tried by heaven, earth, and hell. He was tried by the law in all its demands, against him as the surety of his people. He owned the demand and discharged it in agonies, groans, sweat, blood, and death. Nailed all to his cross. He was tried by satan the god of this world, by all his artful seductions in the wilderness, on the temple, and on the mountain. He was tried by the ungodly Jews and Romans who used every means to defeat him, and drive him from his work. He was tried by toil, hunger, weariness, and the reproaches and scorn of his enemies. He was tried by his awful agony in the garden, by his bloody sweat, and the indignities inflicted on him. Then by a crown of thorns, mock scepter, blind-folding, scourging and vinegar for his thirst. He was tried on the cross by its awful agony, the railing of the malefactor, and the hiding of his father's face. He was tried by his disciples who forsook him and fled, Judas who betrayed him, and Peter who denied him. He was tried in Joseph's tomb and by the guards who watched his body. And alas how often is he tried by the follies of his children. Amid all these trials he developed his stability, neither earth nor hell could move him, "the cup (said he) which my father gave me to drink shall I not drink it?" He was officially both deaf and blind to all the favors or flatteries of both friends or foes. He was a person of one idea, and one purpose. His work was always before him, his sole purpose was to finish it. Surely then in his official work, he was as a nail fastened in a sure place.

Thirdly—He should be a glorious throne to his father's house. By his father's house we understand the new testa-

ment church which is God's house in the kingdom of Christ. By a common figure of speech the throne is here used for himself.

Who is seated on this throne. The text might be read thus, He shall make the throne of his father's house glorious. Such is the plain meaning of the sentence. Certain things constitute a throne glorious, and this develops every conceivable element of glory, as, 1.—Superior wisdom. Christ is infinite in wisdom, even wisdom personified, Prov. 8. He is in perfection what Solomon was only in degree. He devised the plan of human redemption, displaying the highest wisdom. 2.—Justice is an element of glory in a throne. "Justice and judgment are the habitation of his throne, while mercy and truth go before his face." 3—Power is an element of glory in a throne, it is developed in justice and equity. Christ is not only mighty but almighty. To protect his children, and crush his foes. His power is always exercised in harmony with all that is right. As the judge of all the earth, he cannot do wrong. Even his vengeance on the antediluvians, Sodom and Egypt; while it displays his power was all executed in equity and none could impeach him with folly. 4.—Sovereignty displayed in justice always gives permanency and glory to a throne. Christ is an absolute sovereign, his will is law in all cases, from twch there is no appeal. Life and death are in his hands. He sets up one, and puts down another at his will. No one can say, What doest thou? The fate of nations as well as individual is in his hands. 5.—But grace and mercy, if exercised in harmony with justice make a throne especially glorious. God's mercy through Christ flows a boundless stream, and though he pardons transgressions and sin, he will by no means clear the guilty; while his law developed in the whole ministry o

Moses was glorious as one of condemnation. The gospel far exceeds in glory, hence angels celebrate his birth, in a song of "glory to God in the highest, on earth peace and good will to men." Such is the song of every convert. Such is the song of every gospel church, and such will be the endless song of heaven.

Fourthly—The glory of Christ in his sustaining grace. In the text we are informed he sustains. 1.—All the glory of his father's house. the new testament church is his father's house. It was built, ruled, defended, and provided for by Jehovah, and he makes his dwelling there. The conversion of our souls is so glorious it fills heaven with delight. Countless millions will be redeemed and called to this house. 'They shall be brought from all ages of the world, from all nations, languages, and color, and all intellectual, moral, and social positions, all justified and sanctified, and made meet for heaven. All the glory of each individual of this vast assembly hangs upon our glorious Redeemer. 2.—All vessels of small quantity "from the vessels of cups even unto the vessels of flagons," Each true member of the church of Christ is a vessel of mercy who was wrought by Christ, to be a monument of his grace, and show forth his glory. As in a large and well furnished house, there are vessels of various capacity, adapted to various uses, so it is in the church of Christ, here we behold prophets, apostles, evangelists, pastors, deacons, helps, governments. Some official and others private members. We behold various grades, in pecuniary ability, intellectual culture, natural talents, public gifts; hence in the church we find fathers, young men and little children. These are vessels of various capacity, and each has his appropriate place of usefulness in the church. 4.—But they all alike hang upon this nail, and he is able to sus-

tain the whole. This is true. 1.—In the meritorious sense of the word. All are saved by the same atonement, regenerated by the same spirit, justified by the same imputed righteousness, heirs of the same inheritance, and will sing the same song in heaven to all eternity. 2,—In the experimental sense of the term, all have alike seen their ruined condition by sin, and had the same repentance. All had seen the way of salvation through Christ, and believed on him, all alike ascribe the glory of their salvation to Christ, sing the same song here, and will in heaven ever own all is of grace. 3. In the practical sense of the word all look to Christ as law giver, pattern, leader. The same ordinances for all, and all feel bound to obey his commands. Most surely then all the glory of his father's house, the offspring and issue hang upon him.

From the whole we may infer,

1.—What is the grand mark of a true christian, viz: having correct views of Christ, as he is revealed in the scripture. The word of truth in the bible and of grace in the heart of the believer, have the same origin, viz: the holy ghost, and so they must argue, as Christ is revealed in the bible he is all sufficient to the true Christian, and he must be all and in all. If Christ is every thing in our view, self is nothing, for they always occupy opposite scales in the balance. 2.—Our life of service is the grand evidence of the disposition of our heart. He who loves most will serve most. Hence a flaming zeal, a great memory, eloquence, of speech and profound knowledge, may all exist when love is absent. (See 1st, Cor. 13.) Obedience, consecration, perseverance cross-bearing and especially benevolence are the evidences of our own state. The individual who hopes he is a christian and on his way to heaven and yet clings to his wealth, as the chief good, gives poor evidence of hav-

ing all his hopes hanging upon this nail. 3.—This subject is the best news to the hungry, mourning, seeking soul. While you can do nothing, there is nothing for you to do, but believe in him, who is all sufficient, and will save to the uttermost, all who come to God by him. 4.—The awful folly and just doom of those who will not have this Redeemer to rule over them. Oh! sinner think of the day, when he shall say, Bring forth these my enemies who would not that I should rule over them, and slay them before me.

THE GLORY OF GOSPEL BAPTISM.

“And they both went down into the water, both Philip and the Eunuch; and he baptized him.” Acts 8: 38.

This is the only place in the New Testament where the ordinance of baptism is minutely described. This description is given for our instruction and imitation. Philip the evangelist was directed by the angel of the Lord to “go toward the south, into the way that goeth down from Jerusalem to Gaza.” There he met “a man of great authority,” a Jewish Proselyte, returning from Jerusalem and engaged in reading the roll of Isaiah. Philip by the direction of the Spirit joined himself to the chariot, and by invitation entered it, and preached unto the Eunuch the doctrine of atonement by the offering of Christ. He set forth clearly the meaning of the passage he was reading. It was done under the guidance of the Holy Spirit, who also opened the understanding of the inquirer to know the truth as it is in Jesus. As they rode along they came to a certain water and the Eunuch requested to be baptized. The request was granted, the chariot was ordered to stop, and the initiatory rite was administered to this convert to the religion of Christ. He went on his way rejoicing.

The description given of baptism in the text is so plain no argument can render it more so. The proof of immersion is needless. All admit *it* to be baptism. To attempt to prove that sprinkling is not baptism is a work of supererogation. No man is under any obligation to prove a negative. Let those who practice it prove it from the Bible.

The *Superior glory* of this ordinance is the point now under contemplation. God is glorious in himself. All his works are glorious, so are all his ordinances, but one may be more glorious than another. Of all institutions baptism is the most glorious.

First—It has an *authoritative* glory.

Every command is glorious in proportion to the dignity of the authority whence it emanates, whether parental or political. God's law has the highest authority. Baptism is a positive command of Christ, incorporated in the commission given to his disciples, (Matt. 28:19). Under his authority they required every convert to submit to this ordinance.

Second—Baptism has an *exemplary* glory.

There is a glory in the example of the learned, aged, wise and good. Why was Christ baptized? Not as a Jewish Priest. The law commanded the Priest to be washed at the door of the tabernacle, not baptized in Jordan or any other place. Christ was a Priest not after the order of Aaron but of Melchisedek. He was baptized to fulfil all righteousness. So of every divine institution. He gave us an example that we should follow him. He says to every believer, "Deny thyself, take up thy cross, and follow me." Surely there was a superior glory in this example.

Thirdly—Baptism has an *appropriate* glory.

It points the candidate and audience to Jordan where the Redeemer submitted to the Divine rite, (Matt. 3:13-17). John, sent of God to baptize, was the administrator; Jesus, our incarnate Redeemer, the candidate. The Holy Spirit descended and lit upon him. A voice from the Father said, "This is my Beloved Son, in whom I am well pleased." The three persons of the Trinity were here. Every

baptismal scene brings this incident in the life of Christ before us and demonstrates the superior glory of this ordinance.

Fourthly—It has a glory which arises from the character of the candidate. He is not a sinless infant, brought to the font against its will, nor a graceless adult with no love to God. He is a believer in Christ, who was eternally chosen to salvation, was purchased with the blood of the son of God, renewed by the Holy Spirit, justified, pardoned, washed by the grace of God and is through Christ an heir of glory.

Fifthly—Baptism has a *motive* glory, arising from the motive actuating the candidate when submitting to it. In all moral performances motive crowns the action. An unworthy motive pollutes the best action and renders it solemn mockery. The candidate in this ordinance is not influenced by gain, honor, human applause or political authority, but by the highest motive that ever moved an intelligent being, viz., the glory of God. He had inquired, "Lord, what wilt thou have me to do?" He has read, "Arise, and be baptized and wash away thy sins, calling on the name of the Lord." Love leads him onward. A glorious motive,

Sixthly—There is a glory in the ordinance viewed as a *sign or symbol*. It symbolizes our death to sin, our quickening by the spirit, being washed from pollution; salvation by the resurrection of Christ, a new life and heavenly felicity. In this sense it washes away sin, is for the remission of sin, not for regeneration but the sign of it. In every unregenerate candidate it is a false sign, in every true christian a true one (Rom. 6: 3-5).

Seventhly—Baptism has a glory in view of its effects on the relation of the baptized. The change of a person's re

lations and of his moral condition are two very different things. Baptism produces no change on the heart or on the moral condition, but its effects on the relations of the individual are great. There are three transactions in civil life that are analagous to it. 1. The law of *naturalization* by which one of foreign birth becomes a citizen. This effects no change in his heart. He loved our government before he was naturalized, now he is a citizen having a right to all its privileges. 2. The *enlistment* as a soldier to fight in his country's cause. This effects not his moral state; for he loved the cause before; but it changes his relations from a private citizen to a soldier bound by oath to perform all the duties of the soldier. 3. The law of *matrimony*. In entering the marriage state there is no moral change. The parties loved each other most sincerely before. But it makes a total change in their relations to each other. They are now recognized as husband and wife bound by all the obligations contained in the marriage covenant. So in this ordinance the foreigner becomes a citizen and has all the rights and privileges of citizenship. The private citizen becomes a soldier, has all his privileges and is bound to perform all his duties. And the individual takes Christ as husband, swears eternal allegiance to Him, and secures all the privileges of a wife. All who are baptized into Christ have put on Christ. Surely such changes in the relations of the candidate are glorious indeed.

Eightly—Baptism has also a *discriminating* glory. This world is composed of two moral kingdoms, one ruled by Christ, the other by Satan. The inhabitants of these Kingdoms are intermixed. Those of our kingdom have a right to all the blessings and privileges of the new covenant, and those belonging to the other are children of wrath and under sentence of death. Between the two kingdoms

there is a perpetual war. In faith and practice the inhabitants of the two are wide apart, and the policy of both not defensive but aggressive. Most surely then it is of much importance that a line should be drawn between them. This discriminating line is Gospel Baptism. Every person truly converted belongs to the invisible kingdom of Christ and should be baptized, that he may be publicly recognized as a member of Christ's kingdom. No unconverted man has a right to this ordinance, for if he comes into the kingdom he is at the feast without a wedding garment. If in the building up of this kingdom, the separation is not perfect, it is not owing to any deficiency or obscurity in the laws of the ordinance, but in our obtuseness in the understanding and application of it. The church is bound to make this line as perfect, as she can. In the Apostolic age it was nearly perfect and so will it be in the Millennial state of the church. Our only remedy is to exclude any who creep in unawares, either by self deception or hypocrisy.

Ninthly—This ordinance has also a *monumental* glory. Nations from time immemorial have erected monuments to perpetuate the memory of important events. Such are found in all parts of the old world and in many places in our own country. See Baltimore, Bunker Hill, Gettysburg, Antietam and Atlanta. The Passover feast of tabernacles, the twelve stones set up at Gilgal, were among the many monuments erected by divine command in the Jewish nation. There is a glory in every monument in proportion to the greatness of the event it was erected to perpetuate the memory of. Baptism is a monument erected by Christ's authority to commemorate his resurrection, the most important event of time. In this, he gained a conquest over death, hell and the grave, and all the dominions of the king of these terrors. This was his legal discharge and the dis-

charge of all his people in their covenant head. Were it not for this, Paul affirms our faith and preaching are vain (1 Cor. 15:14-15). As the monument of Bunker Hill demonstrates a battle was there fought and a victory gained, so this monument proves the resurrection of Christ. That it is such a monument erected by divine authority for that purpose has the clearest evidence of holy writ. "What shall they do who are baptized for the dead? if the dead rise not, why are they then baptized for the dead (1 Cor. 15:28)? So also in (Romans 4): "Buried with him by baptism into death, that like as he was raised from the dead by the glory of the Father, even so we also should walk in newness of life. Also (Coloss. 2:12): "Buried with him in baptism wherein also ye are risen with him." The candidate demonstrates his belief in the resurrection of Christ. The final salvation of all represented by Christ as the first fruits are secured by emblem. What then were all the victories of Alexander, Caesar and Napoleon in comparison to the victory gained on Calvary and in Joseph's tomb? Surely that which perpetuates this grand event must be glorious indeed.

From the whole we may properly infer,

1. The great contrast between Gospel baptism and infant sprinkling and giving it the name of baptism. That has no authoritative glory. Christ never commanded it; no exemplary glory, he never set such an example; no appropriate glory, it points to no solemn scene; no dignity glory, the candidate is a senseless infant; no motive glory, the infant has no motive in it, all is farce; no sign or symbolical glory, it is false if the candidate is unregenerated; no relationship glory, it does not alter the child's relations; no discriminating glory, it mixes church and world together; no monumental glory, it is a monument of nothing in heaven or on earth. It is will-worship, that nourishes superstition

in the parent, deceives the child, corrupts the church, introduces an ungodly priest-hood, is the parent of that awful heresy of infant damnation and the legitimate parent of all persecution for conscience sake.

2. All who have been born again are solemnly bound to submit to this ordinance as a duty and privilege. Christ placed baptism, not before faith nor long after it, but at its right hand as the first public duty of a new born soul. There it is glorious, but anywhere else it is a deformity.

3. Those submitting to the ordinance have performed the most solemn act and transaction of life. In these consecrated waters you swear allegiance to Christ in the presence of the triune Jehovah, angels and men. There you become a volunteer in the Lord's army. There you take the glorious Redeemer as your head and husband. The baptismal vow can never be annihilated, its obligations will follow you all your days and stare you in the face on the dying bed and meet you at the judgment of the great day. You will look back, in all your pilgrimage to those waters where you publicly gave your soul into the hands of your Redeemer. That look will create joy or sorrow in proportion as you honor or disgrace the solemn profession you made. May the Lord enable all of us who have professed his Name to ever honor it before men, that we may die in faith and meet in glory for Jesus, sake. Amen.

DIVINE INSTRUCTION.

And thine ears shall hear a word behind thee, saying this is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left, (Isaiah 30:21st.).

Commencing with verse seventeenth to the nineteenth, the prophet presents in his discourse a mixture of mercies and judgments. In verse twenty he views the church emerging from a state of affliction and coming into a condition of comparative prosperity, "yet shall not thy teachers be removed into a corner any more. Thine eye shall behold thy teachers." This event may correspond with the resurrection of the witnesses. (Rev. :11-11.)

Then follow the promises in my text. My theme is, "Divine instruction." Let us consider:

First—The instruction. Christ is the great teacher of the church. Said Moses, "The Lord thy God will raise up unto thee a prophet from the midst of thee of thy brethren like unto me, unto him shall ye hearken." (*Deut. 18-15*) So also Isaiah impersonating him, said, "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek. He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prisons to them that are bound." (*Isaiah:61-1.*)

Christ accepted the description and applied it to himself. (*Luke:4-18*) The public ministry of Christ lasted three years and a half. He taught as one having authority, his enemies being judges. His teaching was simple, appro-

priate, forcible, discriminating, and important, and always true and unmixed with error. As other teachers use text books to simplify their instruction so does he. Creation is a book of instruction in his hand. "The heavens declare the glory of God; and the firmament sheweth his handy-work. "There is no speech nor language where their voice is not heard." (Psalms:16-1.3-) "For the invisible things of him from the creation of the world, are clearly seen being understood by the things that are made, even his eternal power and God-head: so that they are without excuse. (Rom. 1:-20.) He also uses the book of his universal providence, for their instruction, whose opening leaves unfold new wonders. "Consider the lillies of the field how they grow, they toil not, neither spin, and yet I say unto you even Solomon in all his glory was not arrayed like one of these." (Math. 6:28-26.) Every providence whether sorrowful or joyful is used as a source of instruction. But the inspired volume is the great book of instruction, which he commands us to search. By it the man of God may be "furnished unto every good work." By its teachings all may "become wise unto salvation." By the instruction of this book David became wiser than his teachers. Other instructors employ under-teachers; so also does Christ. The Holy Spirit is a teacher equal to himself, sent by him to lead into all truth. This teacher instructs in unison, imparts lessons of truth from the word. Under him also are prophets, apostles, evangelists and ordinary pastors, all of whom occupy important positions as teachers, each in his sphere, and all as public teachers under his guidance.

Secondly—Who are the taught. "Thine ear shall hear a word behind thee." All the ungodly are like the deaf adder that stoppeth her ear, which will not hearken to the voice of charmers, charming never so wisely. (Psalm 58:45.)

The adder is not physically deaf, but so opposed to music that it stops its ears, as naturalist say, by laying one ear in the ground and closing the other with its tail.

So the sinner closes his ears to divine instruction by his pride, sensuality, self-righteousness, love of wealth, vain amusements and heretical sentiments. He doubts, cavils, disbelieves and opposes all the truth of God.

The church of Christ is composed of those whose ears have been circumcised to hear the teaching of divine truth. Then the soul hears the thunder of the law and the sweet music of the gospel. When the heart is opened as was Lydia's of old, "and as were those of the three thousand at Penticost, of Saul of Tarsus, and of the Phillippian jailor. Then they hear anxiously, as the starving hear of food, as the naked of clothing, the sick of medicine, the criminal of pardon, and the bankrupt of the means of relief.

Thirdly—The manner of Divine instruction. "A word behind thee." Peculiar expression. This may be used in allusion to the ancient method of instruction when the instruction was mostly oral, and the teacher stood or sat behind his pupils, uttered his sentences and they repeated. But there is a better reason than this and the following considerations evince the propriety of this expression.

1.—All men have turned their backs upon God, and are running away from him. God cannot alter his position and the sinner will not hear if God speaks to the sinner. It must be from behind him.

2.—"A word from behind" us comes from one who sees us, while we cannot see him. Thus it was with Hagar, "And she called the name of the Lord that spoke unto her. "Thou God seest me," for she said, "Have I also here looked after him that seeth me?" (Gen. 16:13). Thus every soul to whom God speaks, and arrests in his mad career. "Alas"

says the awakened sinner, "God sees me," and has always, while I have never looked to him. He sees and has marked all my sins."

3.—A word from behind an individual is startling. Many a child while engaged in some disobedient act, and fancying he is not seen, is startled by hearing his name called by some one behind him, perhaps a brother, sister, mother, or father.

Thus when the Spirit's voice reaches the heart of the sinner, and arrests him in his course of iniquity, he hears his name called, as was Saul of Tarsus when the Master said in a voice of power which went through his whole soul, "Saul! Saul! why persecutest thou me?" This was a voice behind, startling indeed. Thus was the jailor startled when he heard the divine voice in the earthquake which shook the foundations of the prison. Such was the feeling of the three thousand at Pentecost. Thus the Lord works to convince us of sin, righteousness and a judgment to come, as thunder precedes the rain. So the law must enter that the offense might abound. Conviction must always precede conversion.

Fourthly—The matter of Divine instruction.

1.—Its brevity. It is but a word, Warriors tell us it takes hundreds of balls to kill one person, every one killed is slain by one ball, all the other balls were thrown away. God sends many words of instruction which are apparently lost upon the sinner, but that which reaches the heart, is usually a word, a word of scripture read, a word from the pulpit, a word uttered in prayer; and sometimes a word dropped casually by the way-ride, is directed by the Spirit to the heart, reaches the soul dead in sin, and attended by the quickening of the spirit crushes the soul in the dust, and one word of promise gives relief and fills it with unspeakable delight. Thus was it with the three

thousand at Pentecost, and with the jailor, and our own experience illustrates it. One arrow from Jehovah's quiver is mighty indeed.

2.—This is a word conveying knowledge the most important. "This is the way," O! how much wisdom is conveyed in this. It is a revelation to the soul, of what it was totally ignorant of. The way of salvation through the active obedience, vicarious death, and glorious resurrection of Christ. Thus he brings "the blind by a way they know not," "leads them in paths they have not known makes darkness light before them, and crooked things straight." Thus are all his children instructed. 3.—This is practical. It contains not only some things to believe but some things to do. To walk, implies action, locomotion. The gospel is practical in its demands and influence. There is a race to be run, a battle to fight many victories to be gained, many crosses to be borne. This life is for labor, the next for repose.

4.—It is also a word of authority. "Walk ye in it," is a solemn command from the King of Zion, and "obedience is better than sacrifice." None can have Christ as a priest, unless they have him as a King, to reign over them, and put their neck under his gracious yoke. Every command of Christ is imperious, it must be obeyed, regardless of the consequences that may follow. 5.—It is also discriminating. "When ye turn to the right hand, and when ye turn to the left." When a soul is converted he is placed in the road to heaven, with his face heavenward. This road is straight, doctrinally, experimentally and practically. If he moves directly onward, he will always be right. But there are many by-paths. Three are here named, which represent the whole, we suppose legality, formality, communism, all of which proceed from self righteousness is a

right hand path because it is the religion of fallen nature, developed soon after the fall, in the fig leaved apron our first parents clothed themselves with and the sacrifice of Cain. The Scribe and Pharisees were of this religion "ignorant of God's righteousness and going about to establish their own righteousness." Anti-nomianism, which is faith without works, a religion the main element of which is knowledge is a left hand road, not as much frequented as the other, yet equally fatal.

James says it is dead being alone. There are two things in nature men are usually fearful of, viz., a body without a soul, which is a mere corpse and a soul without a body which is a mere spirit or ghost.

Works without faith is a body without a soul, and faith without works is a soul without a body. The Arminian and Anti-nomian have divided the bible between them, each holds a part. As it requires a whole bible to constitute a gospel both are wrong. As soul and body united constitute a living man of which none are frightened, even so faith and works properly united, in which each holds its appropriate place, constitute a true system of divinity, a living christian in Christ. Faith in its appropriate place looks to the work of Christ as the ground of hope, his incarnation, substitution vicarious sacrifice, the invincible work of his spirit in regeneration, justification, pardon, adoption, sanctification and final salvation, and in all this he carries out his eternal purpose of grace. The appropriate place of works is as the evidence of salvation and absolutely necessary to prove a gracious state. The contrast between this and those by paths and the gospel is this, one works to obtain life, the other as the effect of life. In one case the mill moves the water, in the other the water moves the mill. Thence faith resting on the finished work of Christ, with supreme love

to his name and good works the evidence of faith the true way. Such is the right way in opposition to by-paths, hence every believer ascribes grace, grace, grace to the whole work of his salvation.

From the whole we infer.

1.—The gospel ministry is the voice and instruction of Jesus our great teacher. That voice every person within reach is bound to hear, believe and obey. “He that heareth you, heareth me” said Christ, and “he that despiseth you despiseth me.”

2.—There is a vast contrast between every converted soul and the impenitent. One is deaf willfully, the other hears anxiously, one is blind willfully and the other sees with delight, one is dead in sin, the other is alive in Christ.

3.—As God’s word has ample instruction we should always consult it, view it as the standard of doctrine experience and practice, bring all opinions to this test, knowing it is all true without any mixture of error.

4.—Blessed are they that hear, believe, and obey the voice of the teacher. Christ his word and spirit always agree. His communications are life to the soul.

5.—Those who will not hear the voice of this instructor who will not love and obey have no good excuse, their own conscience, the bible and its ministry all testify against them. When the judgment shall sit and the awful sentence shall be passed, they will be speechless.

REVEALING SECRETS.

There is a God in heaven that reveals secrets.

Daniel 2:28

About six hundred and six years before the coming of Christ, Nebuchadnezzar king of Babylon took the city of Jerusalem and carried to Babylon the nobility and many of the royal seed. From among these captives he selected four individuals, viz., Daniel, Shadrach, Meshach and Abednego, to be educated at the expense of the kingdom for three entire years, that they might be prepared at the end of that time to stand among the wise counsellors of the nation.

About the close of these years of training, the heathen monarch had a dream. It was a wonderful one. The appearance was so magnificent, and its effects on the mind of such a nature that when he awoke nothing could be recalled or related by him.

He called the wise men of his realm together, informed them he had had a wonderful dream, could not recall it, yet was troubled in mind about it, and demanded of them to tell his dream, and give the interpretation of it.

They promised to give the interpretation if he would tell the dream. He demanded on the penalty of death that they should tell his dream.

They demured, but he was inexorable and gave orders for their execution. Daniel said to the appointed executioner, Why is the king so hasty? Bring me into the king's presence and I will tell him his dream, and its interpretation.

Daniel being introduced to the king, said, "Could none

of the king's wise men tell the king his dream? There is a God in heaven that revealeth secrets." He then informed the king that he saw in his dream a great image whose head was of gold, its belly and arms were of silver, its thighs of brass, and its legs and feet of iron and clay. He also saw a stone cut out of the mountain without hands, that smote the image upon its feet,—when the iron, brass, silver and gold became as chaff and were driven away, and the stone became a great mountain; and filled the whole earth. He informed the king, the four parts of the image predicted four empires which should succeed each other. The head of gold was himself, the silver portion of the image denoted a kingdom which should succeed his, which was, as history informs us the Medo-Persian. The brazen part denoted a third kingdom, the Grecian; the iron part a fourth kingdom, and the stone a fifth kingdom of Christ, which the God of heaven would set up, which should stand forever and destroy all the other kingdoms.

The monarch was well satisfied and conferred great honor on Daniel. We now return to the text. There is in man a controlling principle of curiosity which leads him to endeavor to pry into secret things. Perhaps this had some influence in inducing our mother Eve to eat the forbidden fruit. This led the men in Beth-shemeh to look into the ark, for which they paid dearly. We wish to know the secrets of our friends because we love them; of our rivals, because we envy them, and of our enemies because we fear them.

Men have invented many ways to pry into secrets. In olden times they would consult the flight of birds, the entrails of animals, the stars and heathen oracles. Some now consult moles, warts, dreams, fortune-telling and the spirit of deceased friends. If the witch of Endor were

now living, she would doubtless have as many followers as she had in the days of Saul. God to check this curiosity said that "Secret things belong to the Lord our God; but those revealed, unto us and our children forever, that we may do all the words of this law, (Deut. 29:29).'" The God of heaven is the only revealer of secrets.

Let us consider:

Firstly—The God of heaven *can* reveal secrets. If God is infinite in wisdom, he must know all secrets; if he is infinite in power, he can *do* all he pleases. If he can exercise as much power over man as man, as man can over his fellowman, then *he* can reveal secrets, for man can reveal a secret to his fellow man. That the God in heaven can reveal secrets, is as evident, as that there is a sun in the heavens where its beams fill our eyes.

Secondly—The God of heaven *has* revealed secrets. 1. Such was the work of creation. God spake and it was done. He commanded and it stood fast forever. Chaos heard his voice and this world existed. *This* was the revelation of a secret to all the angels of heaven, hence, "the morning stars sang together, and all the sons of God shouted for joy."

2. In all the events which occurred from man's creation, all the way down the track of time God has revealed secrets in his providential dealings with individuals and communities. Thus in man's fall and expulsion from Eden, in the ark and deluge, in the call and history of Abraham and his seed, in the destruction of cities, and the preservation of Lot, in the tower of Babel, and the confusion of languages, in the bondage of Egypt and their deliverance, in *these*, and others the God of heaven has revealed secrets.

3. But the God of heaven has revealed secrets *especially* in his inspired volume (the Bible).

Soon after the fall He began to reveal his secret purpose of grace. In the prediction, "that the seed of the woman should bruise the head of the serpent," while his heel only should be bruised. And as the lofty oak which crowns the mountain top with arms spread wide, once existed in an acorn, so the whole purpose of mercy had its germ in that one prediction. Many secrets are revealed in the Bible, as the lineage from which he should descend, from Shem, from Abraham, from Isaac, from Jacob, from Isaiah, from David: where he should be born, in Bethlehem; when he should appear, when Daniel's seventy weeks should expire; the work he should perform; the treatment he should retrieve and the result in his kingdom, with its victories, and defeats, and final triumphs.

4. The God of heaven has revealed many secrets in regard to the mighty nations of antiquity. As Babylon, Nineveh, Tyre, Egypt and Rome, whose histories were written long before the events which sealed their doom.

Think what a vast amount of information is conveyed in this one chapter which stretches forward from the days of Daniel to the close of time.

Thirdly—The God of heaven is even now revealing secrets.

1. This is true in his daily and wonderful work of providence. Providence is a book not yet completed but being written, and its added leaves constantly reveal new wonders. While his purposes are eternal, his providences are universal. Thus every event, prosperous or afflictive, every infant born, and every person who dies, every disaster on rail-road or steam-boat is a secret revealed by the God of heaven. Yea, every thing we know at night that we did not know in the morning is a secret which God has revealed to us.

2. The God of heaven is revealing secrets in the way of grace. Every sinner when under genuine conviction is most

miserable and why? God has revealed to him an awful secret, his depravity, his just condemnation as a sinner, the awful hell to which he is justly exposed. In due season that soul becomes most happy, because God has revealed to him a glorious secret, the way of salvation through the blood and righteousness of Christ, that his sins are pardoned, and he is saved. Thus he brings the blind by a way they know not, he leads them in paths they had not known, he makes darkness light before them, and crooked things straight, Isaiah 45; 16. To every soul who is truly converted, the Lord has revealed these two secrets, which though they are contained in the word, are secrets to him till the spirit reveals them.

3. The Lord of heaven is also *now* revealing secrets in regard to the purposes of grace. When Saul the bloody persecutor, and bold blasphemer lay in a house in Damascus located in a street called Straight, the Lord appeared to Ananias and directed him to go where Saul was, and pray over him. Ananias objected, because of Saul's wickedness, and said, "Lord I have heard what evil he hath done, and that he has come here to persecute the saints."

God replied, "Go thy way for he is a chosen vessel to bear my name to the Gentiles." Saul a chosen vessel? Oh! what a secret was here revealed to Ananias. Not an angel in heaven, nor a saint on earth knew *that* until God revealed it. Thus in every converted soul, the God of heaven reveals a secret in regard to his purposes of grace. How many a pious parent prays and waits with painful anxiety in regard to the conversion of a beloved child, and when that child is converted to Christ, how glorious is the secret, which God reveals. When a wandering and profligate son returns after a long absence and

has been converted, the glory of this secret fills the whole family with delight, and angels in glory rejoice over such secrets revealed, and why should not the church?

Fourthly—The God of heaven *will* reveal secrets in all future time:

1. The wheels of providence, all under the divine control, will continue to move onward and meet out to individuals, families, and communities their doom. This will involve the progress, security, and triumph of the church. In the vision of the prophet “to the place whither the head looked, they all followed.” So all the movements of providence follow the head.

Christ the head of the church, and head over all things to the church. All will move on in the earth till it has answered the purposes of God in its creation; then time shall be no more.

2. Then the judgment will sit, and all Adam's race will stand before the great white throne; and Oh! what secrets will then be revealed. The painted hypocrite will be undressed and all his hypocrisy exposed and he will receive his reward. And when those who have suffered shame, and reproach, for the cause of Christ, the down-trodden slave, and the millions of martyrs will all be rewarded and honored by the Redeemer before the assembled world. Oh! how many a boasting professor here, who was highly honored will then hide his face with shame. How many a poor trembling christian here, who was weak in faith, and whose sinful propensities often got the mastery of him, was a trouble to the church and a thousand times more trouble to himself, who all his life time was as Bunyan's “ready to halt,” will then appear among the blest in glory. That last glorious and awful sentence will be according to evidence, and founded in equity, and so the

whole moral universe will say Amen to all its decision from which there is no appeal.

From the whole we may infer,

1. While doubtless much is yet a secret, we should be thankful for the vast amount God has revealed. and especially that He has made known all that is necessary to promote real good. Our dangerous condition as sinners, the way of salvation through Christ, the means by which a sinner may avail himself of its advantages the motive to do so, and all personal duty-social, moral and evangelical are clearly revealed.

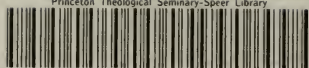
2. Wherein we walk in darkness and have no light in regard to the future, instead of endeavoring to pry into secret things we should trust in the Lord and stay ourself on God believing he is at the helm, and will safely guide our bark through the storms and bring it to the heaven of rest.

3. The christian may be assured, the great revealer of secrets, will reveal to us, just as fast as will promote his own glory and our best good. The stories which were in Solomon's temple were winding. Such is our pathway. The future may be dark, but present duty is usually plain.

He will guide all his children with his counsel and afterwards receive them to glory.

“But Oh! my soul, if truth so bright,
Should dazzle and confound the right,
Yet still his written word obey,
And wait the great decisive day.

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